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Busted: A Metaphysical Murder in Chicago

By [Ken Summers](#) on 04/04/2013 @moonspenders

Back in 1877, a publication known as the *Religio-Philosophical Journal* kept an eye on all things Spiritualism. With around 10,000 subscribers, the weekly periodical was founded in Chicago on 1865 by Stephen S. Jones. The press was destroyed in the [Great Fire of 1871](#), yet despite the heavy financial loss, Jones resurrected the journal from the ashes quite literally.

In its heyday, Spiritualism itself swept across the nation like wildfire. What began by all accounts with the Fox Sisters communicating with the dead became a bustling religion based on spirit communication. Even the wealthy and powerful were caught up in its charms. And where there's money to be made, dubious characters are bound to sneak in for a piece of the action. Even so, the *Religio-Philosophical Journal* focused on what was believed to be genuine phenomena and upstanding mediums.



An 1879 issue of the Religio-Philosophical Journal

Jones was a Universalist who had served as a lawyer in Chicago's Hyde Park and a judge for Kane County before a chance reading of *Nature's Divine Revelations, and a Voice to Mankind* by medium Andrew Jackson Davis sent him on his journey into Spiritualism. It became his new obsession, culminating in the purchase of a printing press and office on Dearborn Street in downtown Chicago where he created the *Religio-Philosophical Journal* and printed its first issue on August 26, 1865. The Great Chicago Fire destroyed everything, and the insurance company refused his claim, but with the help of loans he rebuilt his press at 127 4th Avenue. It seemed that Jones could survive anything, but

his generosity and one fateful tenant would lead to his own demise.

Described by one New York Herald reporter as "a cadaverous-looking man of sixty-five years of age, who looks like a maniac", William C. Pike called himself a "professional psychologist", physiologist, phrenologist, "teacher", and many other various things. Born in Elgin, Illinois, Pike lived in New York working as a phrenologist before moving to Illinois with his wife, spiritual medium Genevieve Evans. The pair began renting a room from Stephen Jones in October of 1876, though the term "renting" implies Pike actually paid any rent. By March 1877, Pike owed \$28 in late rent. When Jones discovered that Pike had been paying rent at another apartment elsewhere in the city, he told Pike it was time to pay up in full. Pike only paid him \$4.

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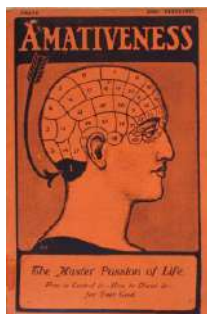
[Martin Nelson](#) | 09/27/2019

On March 15, Pike had dismissed the thought of the owed money and instead became obsessed with a belief that Jones had been making indecent remarks to his wife and proclaiming his love for her. Allegedly, another woman named "Mrs. Robinson" tipped off Pike to the affair. Filled with rage and jealous insanity, he made his wife sign a letter of confession:

Do you Genevieve Pike, solemnly swear, in the name and presence of Almighty God and His loving son Jesus Christ, in whom you trust for salvation, that the revelations and statements made to me in your confession respecting S. S. Jones are all true; that without provocation or intention on your part, while professing friendship to me, knowing you to be my lawful wife, he did treacherously, by falsehood, fraud and force mislead you and seduce you, making you believe that you were the only woman he loved, and do you solemnly swear that he is the only man with whom you have ever sinned?

I do. It is all true, so help me God.

GENEVIEVE PIKE.



Phrenology illustration showing the "amativeness".

Armed with the note and a [Smith & Wesson](#) Model 1 revolver, Pike strolled into Jones' office and showed him the signed confession. Exactly what happened after that moment is uncertain, but within moments, Pike pulled out the revolver and shot Stephen Jones twice at close range. According to Pike's own admission, the first bullet entered Jones' skull at the base behind the ear. "I shot him according to phrenological reasoning in the offending part, the main nerve that comes near the surface at the immediate base of the brain, a little to the right of the spinal column. It also happened to be a most fatal spot." In phrenology, this spot is referred to as the [amativeness](#) and is tied to "connubial love", obscenity, and the attraction between the sexes. The second shot—just for good measure—entered Jones in the shoulder.

Having done what he apparently set out to do, Pike strolled down to the Harrison Street Police Station and walked inside at 2:03 PM. He was met by

two officers.

"I came here to give myself up," Pike proclaimed nonchalantly.

"For what?" replied stationkeeper Max Ripley.

"I've shot a man."

"Who for God's sake?"

"Stephen S. Jones, editor of the *Religio-Philosophical Journal* on Fourth Avenue."

"Did you really shoot him—kill him?"

"Well, I don't know that he is dead; but if you go down there you'll find his body, either dead or alive. He seduced my wife, and I shot him twice for it. Here's the pistol I did it with," Pike stated, handing over the revolver. He was immediately placed into custody.



Harrison Street Police Station in Chicago

What followed was a sensational trial followed closely by the *Chicago Tribune*. As expected, Pike went for an insanity defense and entered court representing himself. If he was trying to look insane, he certainly succeeded. A reporter in the courtroom described the accused: "Pike's clothing would honestly have disgraced a scare-crow. A single-breasted frock coat with two buttons and any quantity of pins on the front, fastened up to his neck; his hair and beard, grizzled and gray, did away with the necessity for collar or tie; rusty black pantaloons, dilapidated shoes, and a hat greasy and napless from long service, completed all that was visible of a garb which would have been grotesque but for the ghoulish, silent aspect of the wearer." Pike refused all questions while on the stand, as did Genevieve who broke down several times and refused to speak about the signed confession.

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Greg Newkirk | 06/11/2019

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Greg Newkirk | 06/04/2019

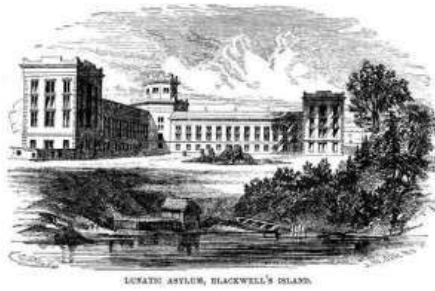
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Greg Newkirk | 04/19/2019

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Blackwell's Island Lunatic Asylum in New York

The majority of the facts surrounding the case came out during questioning of police officers who spoke with Pike as well as friends and business associates of Jones, who all painted a picture of Jones as a loving husband and family man hardly likely to be making passes at another woman. On the other hand, Pike's character didn't hold up well under close scrutiny. On the stand, Genevieve admitted knowledge of her husband's mental frailty. She told the court, "In 1870 my husband was shut up in the lunatic asylum in Taunton, Massachusetts, and in 1871

he was twice in a New York bedlam [called Blackwell's Island, a poorhouse and pauper's lunatic asylum]." Then on March 18th, the *Chicago Tribune* uncovered the story behind Genevieve, whom Pike met while under the alias of Dr. William C. P. Robinson, a practicing phrenologist in St. Louis, MO. At that time, he was still married to a woman in Wisconsin though he had walked out on her some time before this. They were an ill-matched pair, both prone to hot tempers and unsupported jealous accusations.

It took the jury only twenty minutes to reach their verdict. William Pike was found guilty of murder in the first degree. Genevieve was held as an accessory to the crime, yet what happened to her is unknown. Pike was sent to a mental hospital for good.

With the death of the *Religio-Philosophical Journal's* publisher and founder, the publication was turned over to his son-in-law and business partner, Lieutenant Colonel John C. Bundy. A veteran of the Civil War, Bundy was certainly a Spiritualist and believed in what we would call "paranormal claims", but he called his beliefs "Rational Spiritualism"—that is, relying on scientific validation over "mysticism" and the proclamations of mediums. He was in many ways the skeptical believer.

Under Bundy's guidance, the *Religio-Philosophical Journal* deviated somewhat from its previous path. He believed it wasn't enough to just write about the interesting incidents which stumped the scientific world. The journal now exposed frauds and hucksters regularly, condemning the showmanship and trickery of séances, trying to weed out the charlatans and conmen from those willing to attempt to prove their own abilities. Though unpopular in many Spiritualist circles, Bundy continued his "mighty work in elevating the tone of our own people, raising the moral sentiments, and breaking down of idol worship and all superstitions that fattened among us heretofore."

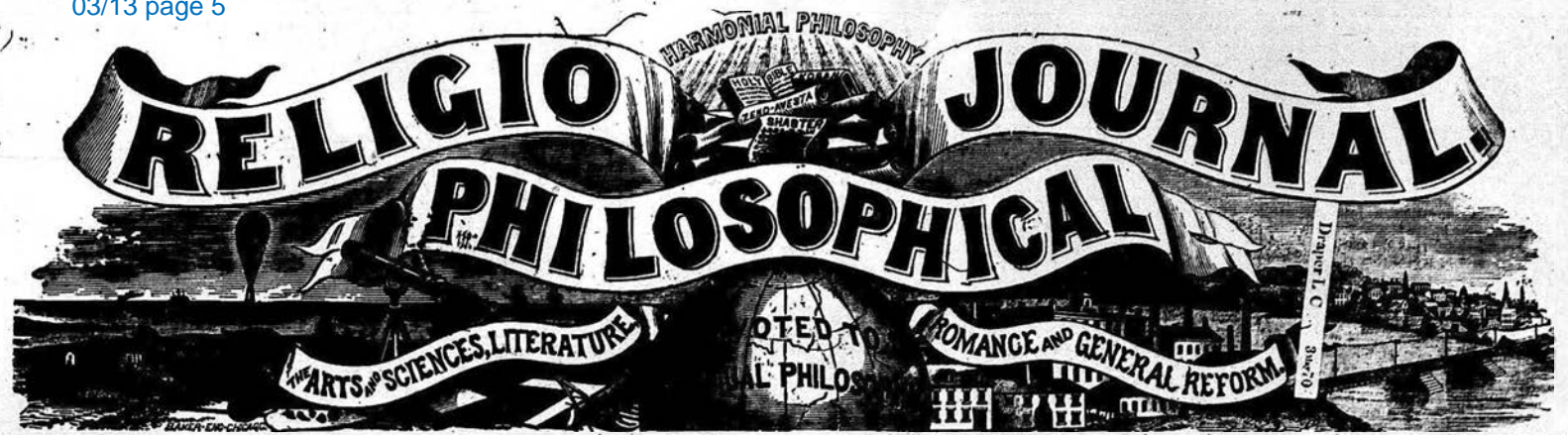
Bundy paid the price for his skepticism. Financial trouble plagued him and the journal until his death in 1892. In the August 9, 1892, article on his death in the *Chicago Inter-Ocean*, a reporter honored him as "one of the keenest and coolest investigators of the phenomena of spiritual existence, and no disbeliever in Spiritualism was more feared by the tricksters who professed to be mediums than this man who frankly acknowledged himself as a believer." The journal continued under the leadership of Benjamin F. Underwood until 1905. Underwood, who authored articles for *Arena* and the *Journal of the American Society for Psychical Research*, was balanced between belief and skepticism (leaning more toward the latter) and maintained the integrity of the journal.

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CHICAGO, MARCH 5, 1870.

VOL. VII.—NO. 24

S. S. JONES, PUBLISHER AND PROPRIETOR.

Literary Department.

The Life Stream of Man and Woman.

BY MISS J. A. SUNDRELL.

Upon the banks of a tiny stream,
Which from the mountain rocks, did gleam
Like a silver thread, and wound along
Through moss and flowers with murmuring song
There played two children, a girl and boy,
Among the pebbles in childish play;
And each was happy and full of glow,
And each was happy and full of glow.
They wandered on and the brook grew wide
And I saw that one that wandered along
The stream, each gathering flowers that grew
Upon its banks, in the gleaming dew.
Or climbing trees where the wild birds sung
In the branches, which o'er the waters hung,
And going away in the bright blue dew,
Where the sunlight strays from its far of home,
And thus with glory the mountain crest
And the eagle's home, in her lofty nest,
And they came on the glory with wondering eye,
Till weary of searching the bright blue sky,
They fell asleep in a golden dream,
And the hours sped on with time unseen;
And none could doubt but nature smiled,
That she had treasure upon each child.
That God made the sunshine, the fruits and flowers,
Alike for both in their youthful hours,
But as time sped on, a change came o'er
The two that seemed so equal before,
For the stream had grown to a river strong
By its banks, to gather on every side
The wealth of fame for his manhood's pride.
From the halls of learning of ancient lore,
He copied the words of mind in store,
And the world's bright laurels he gathered now,
To crown with honors his manly brow.
But where is she, who strayed by his side,
Gathering treasures where the stream did glide
The same as he, in their youthful hours,
Gathering life from nature's bowers?
Ah! the world has said the time has come,
Her sphere is only with her home;
That God had destined her to be a mother,
Upon only those of man's birth.

(From the Baltimore Telegram.)

BALTIMORE.

Spiritualism, as taught by the Angels.

BY WASH. A. DANIELIN.

T. W. H. J. S. T. Ambrose L. and Mary W. will find answers to their questions in a small volume entitled, "How and Why I Became a Spiritualist," the fourth edition of which was lately published and is being rapidly sold. We will endeavor to reply to other inquiries in our next number.
We had intended this week to relate some incidents that occurred during our earlier investigations, similar in character to the "Flower Manifestation," given last week; but the spirit of one to whom we were fondly attached when she was a dweller upon earth, desires to present some thoughts upon the Spiritual birth and education of children.
She had two darlings to greet her entrance to the higher life, and another whose little form was laid with her in the grave, both mother and child having fitted from earth almost in the hour of her birth.
She was a devoted mother when here, and her little ones have often times revisited us, and given bright and beautiful pictures of their home with the Angels.

THE BIRTH AND EDUCATION OF CHILDREN IN THE SPIRIT-WORLD.

What myriads of those little beings who come from the invisible—from the vast depths of the infinite and unknown—from the interior recesses of the laboratory of nature, where the primal forces of matter combine, and their interior spiritual essence combine, forming in their aggregation not only the physical body, but the living soul—how many of these beautiful entities are brought forth into the external, and pass like shadows from your sight?
What lamentations fill your home daily! How many weeping mothers refuse to be comforted!
Is there indeed any form of consolation known to those who claim to be the spiritual guides of the people?
When the frenzied mother accuses God of injustice, and demands of omnipotence to restore the little one who lies cold and inanimate upon her bosom, what comfort has theology for her in this, her hour of despair? What can he, to whom she has looked up as the appointed ambassador of the Most High, say that will blind the mother's heart? When in solemn tones he responds, "The Lord gave and the Lord hath taken away—blessed be the name of the Lord"—does that bring the rebellious spirit into submission? Not at all. She who looks upon her child as an embryonic form of life; she who has given of her love, her hopes, her aspirations; who has

drawn from every department of her nature to give sustenance to this little form, which is yet unconscious of its claim upon her affections; she who bore all the pangs of labor in giving it to the earth; she who nurtured it with the life current flowing from her bosom; she whose deepest joy was centered in its smile—can she bend her burdened spirit and say, "Blessed be the name of the Lord!" No! Her cry is, "Give me back my child! Give me back my child! Oh, cruel, cruel Master, strike any blow but this! Take all I have, but give me back my child!"

One section of the church tells you that unless ceremonies are performed over the child, its spirit cannot enter the Kingdom of Heaven. Another representative of that venerable organization, some years ago declared that hell was paved with infants' skulls. Time has developed better views, but still there is no conception among theologians of the condition of children who have passed from your world. Theology has never attempted to solve this problem. It only tells the mother that this is an affliction visited upon her by a wise Providence, to lead her to eternal salvation. Thus it leaves her without intelligent consolation. Her child is dead, and as she lives a life acceptable to Deity she may hope to meet it in another world. But this is all that she must ask.

SPIRITUALISM—that beautiful Gospel which will in time dispel all the sorrows of earth, comes like the dew to the parched flower, re-animating and revivifying the drooping heart of the mother. It does not with solemn countenance affirm that the Lord took a little child from earth in chastisement of the wrongs of its parent. It says, "Mother the laws of life are immutable. No suspension of their action can ever occur. If you would bring into life healthy, happy and well developed offspring, you must study the laws that govern the reproductive force of your nature. You must bring to the formation of your offspring healthy and harmonious conditions. While that offspring is in its embryonic state, you must draw closely into rapport with the divine mind, as manifested in the operations of nature, and concentrate upon the yet unborn child all the nobler influences at your command. While your physical structure gives symmetry to its body, your mental condition will be reproduced in the mind. And when once the laws of generation are understood and properly respected, children will not be torn from their cradles to be hurried to the grave. When the Divine Philosophy now called Spiritualism—has shed its radiance upon the world, the grosser sensual conditions will disappear, licentiousness and debauchery will no longer deface humanity, and children will not then, as now, be the offspring or representatives of the lower and degenerate elements of the higher condition. If reached, the mother asks what has become of my child? Where has it gone? Will it know me if I am so fortunate as ever to see it again?

Mother, let your heart be at peace. There is no flaw in the Divine Economy. Infinite Wisdom and Infinite Power do all things well. Because through the ignorance of the gods or the physical laws, thy child has not matured on earth, do not imagine that it remains in its unfinished state throughout the endless ages. Able hands and wiser heads than thine take the little one in charge, and it unfolds its germinal powers with greater rapidity than it would have done if left with thee. The infant does not remain an infant. All grades of childhood have their growth as naturally, and sometimes more healthily in our sphere than in yours.

When, in consequence of the imperfections of the physical body, the little spirit cannot properly retain its hold upon the grosser matter of sense, it is released, there are those who are drawn by love of children to your sphere, and by a magnetic influx give strength to the struggling little one, and thus assist at its spiritual birth; and while the earthly mother is weeping over the inanimate form of her child, the spirit is nestling upon the loving bosom of one who will nurture it in the heavenly and guide it more wisely than could the mother.

When children are transplanted to our realm, their growth and progress are more rapid than with you, because the laws of life are better understood by us who live in the world of causes, and those who have the care and cultivation of children in this world are far in advance of the nurses and pedagogues of your material sphere.

While all the joyous sports in which children can indulge are multiplied here, the cultivation of the intellect is ever a feature in their training; here the little one is not held to the alphabet, the primer, or the spelling book, to gather knowledge of letters, syllables and words; here the young faculties expand, they are directed to the manifestations of life and circumstances around them. They are taught when gazing upon the floral beauties of this sphere, that they must seek not only to know the relation of the stamen and pistil, and petals, but to search after the laws by which atoms are drawn from their primitive associations, and made to blend in this form of beauty. They are taught to seek knowledge of those laws by which fragrance is diffused and exhaled from the flower. Thus the power of thought is developed, and analysis and synthesis are among the studies of the pupils in our primary school.

When these simpler combinations are mastered, the mind is led to the contemplation of higher themes. Our pupils pass on and on, as the faculties are unfolded and the intellectual powers are expanded, through all the many interminable and innumerable worlds, until they penetrate the sphere of psychic worlds. There they are taught how planets are formed, what relation they bear to the solar orb, how they are drawn into their orbits, and by what law their revolutions are governed.

But while these lessons, appropriate to our

sphere, are being gained, the pupil is not permitted to lose knowledge of those from whom he derived his birth in the earth form.

All children who have been drawn from earth, are returned frequently to the scenes with which they would have been familiar. The infant is never allowed to forget its mother. The guardian spirit brings it tenderly to earth, and lays it in the mother's arms. Often, when in slumber, the fond mother dreams of the little one whom she thinks is lost, that little one is nestling in her bosom or playing about her pillow. As the child advances in age, it is brought to earth that it may acquire knowledge of that life from which it was prematurely taken.

It is necessary that every child of earth should have some of the experiences of earth. They are therefore brought into the midst of the family, participate in the plays of their little brothers and sisters, observe the thoughts and listen to the words of their parents. They are thrown into other associations; and when once it is known that your loved ones, though unseen, are near, how circumspect will you become.

Wast youth who loved and respected a fond mother, would indulge in profanity or enter a house of dissipation or debauchery if he knew that mother's eye was upon him and that mother's heart sorrowed at his degradation?

Spirits witness all your conditions. They see your trials and temptations, they rejoice over your victories.

There is no department of knowledge, but of right belongs to man. He has been made in the image of God; germinally, he possesses every faculty—no feeble degree—that is inherent in the infinite mind. He has not been so imperfectly constituted that he can fall into decay. While the body crumbles, the spirit is immortal, and whatever knowledge it fails to gain in the mundane sphere, will be gathered in the eternal future, and man will look upon the shadows through which he has passed as merely the background that throws out more distinctly the brilliant colors of his life picture.

SPIRITUALISM.

Milton's Paradise Lost with Variations—The Devil and Diabolism—Tyranny Present.

From the Troy Times.

Apollo Hall was crowded to its utmost capacity last evening by hundreds of people who were prompted by curiosity to hear and see the last spiritual star that has fallen upon our local planet. Not only was the hall crowded, but hundreds of people were turned away unable to obtain standing room. At 7:30, E. V. Wilson, the test medium, advanced to the front of the stage and invoked the patience of the audience. Mr. Wilson is a very terrestrial looking person, and when he becomes a spirit we should judge that he will weigh about two hundred and fifty pounds less than he does now. After uttering a choir of three persons he commenced his discourse by remarking that as he was walking the streets yesterday passed a couple of gentlemen, one of whom said to the other, "that is the spiritual speaker spoken of in Monday's Times." Some conversation ensued on the subject, and he said that he believed in Spiritualism was true, but that it was of the devil and diabolism. From these words the speaker took his text, and discoursed on "The Devil and Diabolism" for almost two hours. At the outset he asked the question, pertinent, so he said to the subject, "Is God the author of evil?" The answer, he said, at the doctrine taught by the Church would, he asserted, lead to the idea that God was masterful, in that the devil gets the wholesale traffic in souls. In this Devil mundane or ultra mundane? Is he a mortal and physical being or an immortal and spiritual creature? Is he co-eval with or subsequent to man? After asking these questions the speaker discussed the devil as a spiritual being, and quoted copiously from Milton's "Paradise Lost." A battle between the Almighty and Lucifer was described in language certainly graphic enough. Dead spiritualism, he declared, is the devil's work, and in language covered the battle said Satan was defeated and retired to good order. During the night he invented hellish engines of destruction and prepares for the fight on the next day. When the sun rises the hosts come together again and God's army is defeated. He then spoke on the command of the Lord to Eden. Another battle occurred and the devil and his angels were conquered. "Tell me, Christians," said the speaker, or the spirit which he gave the audience to understand, "was talking through him, what security can I give you Spiritualists, if we assent to your doctrine, that we will not have another rebellion in heaven if some of our ambitious Americans get there?" After he had created the world God is represented as resting from His labor and looking at His handiwork as a pleased child would contemplate a new toy. Satan calls the demon around him and says on a throne of molten matter which is all ablaze; (vide Milton's Paradise Lost and the Miltonian Tableau, an exhibition patronized by all the churches in the land) the Devil designs a plan for marring the symmetry of God's creation. Although he is God's prisoner he leaves hell and goes into the Garden of Eden. Where is God? His castle is in danger! His own image is being polluted! Where is God? Asleep and lost while the enemy is sowing damnation! This is a strict definition of the doctrine of original sin. God is a failure, and the purity of his world a delusion.

The Devil as a serpent was next examined and looked at as a physical being. We are told that the "Serpent" was more subtle than any beast of the field which the Lord God had made. "Fray tell us is this the Devil?" Orthodox teachers that God made all things for a purpose, and he who opposes the serpent opposes God.

Here, the speaker, or spirit, threw down the gauntlet to clergymen to discuss with him the proposition that whatever the dominant church has persecuted and cursed in the past has proved to be the salvation of the race in after ages. Did the Devil tell the woman a lie when he said, "Eat of this and ye shall not surely die?" The orthodox sect say that child, Eve, lived seven hundred and twenty-nine years after that good long day, and longer than any of us shall live. Man ate the fruit, and God made him to die. But God has redeemed him, says orthodox. Then God had made a concession that he was wrong.

We have got the Devil associated with God to carry out the Almighty's purposes, yet the church denounces his Satanic majesty. All our greatness, all our religion has come from that entrance into the garden. Man was naked, and knew it not. He sinned, and knew that he was naked. This sin brought toil, and toil brought skill, science, education and all that beautifies and ennobles the race. Cain's sin was also decried upon, and it was claimed that that sin brought a blessing to man. The life and doings of Jesus were also spoken of. Born of uncertain parentage in a manger. He was cursed as a Devil. To-day he is the deification of humanity. Jesus has been cursed for his crime, yet the day will come when the name of Jesus will glow with the light of heaven. Jesus is really the author of the plan of salvation. For that purpose Jesus said that he was created. Without him there would have been no betrayal, no crucifixion, no resurrection of Christ, no salvation. He performed his mission, and why send him to hell and Jesus to heaven as a mediator for us. We do not enter a plea for Jesus, but for foreordination—an orthodox specialty. In the early history of the Christian church it was bitterly persecuted, but as it grew stronger it turned the tables, and the speaker said that the bloody doings of the Roman church are too terrible to repeat in this age of enlightenment. Luther, Melancthon and Calvin came and were cursed by the sect of the Devil. To-day they are venerated. Methodists a century ago were persecuted and their doctrines called diabolism. To-day they boast that their church steeples are four inches higher than any others, consequently they are four inches nearer heaven.

The early history of the denomination was recounted, the gradual progress depicted, and all were given a first rate notice. Now the Devil Spiritualism is abroad and he is raising the devil, but when he has been with us a little longer he will be looked upon as a pretty respectable person. The scientific history of man was next treated, the object of the speaker being to prove that the seeds of intelligence throughout the country, great inventions and discoveries were looked upon when made as the works of the Devil. Galileo promulgated the theory of the revolution of the earth. The church made him sign a recantation. He was intimated to this by the Devil, but inspired for a moment with a thought that would not let his firm remain closed, he uttered the words, "It moves more." Back to prison an aged man, he ended his days, and to-day philosophy puts to shame his persecutors. Newton suffered because of his discovery of the law of gravitation, and the most of Maynooth was persecuted terribly for inventing printing. He was looked upon with horror. One man made a bible in thirty days; less time than it would take a thousand priests! Away with him, he is possessed of the Devil! Burn his books, and scatter the ashes far and wide! Thank God, it is done, and today these same bibles are shaking us to its very center! Go into the offices of the New York Ledger, Harper's Weekly and the Herald (he might have added the Troy Times), and look at the four, six, eight and ten cylinder presses—talking machines—that are scattering the seeds of intelligence throughout the country, and say if you can that this Devil of printing has not grown to be a power. Who does not know that Hugh Miller went mad trying to reconcile Christianity and geology? Now, the latter is a recognized science. The electric light, a few years since was a beast time five and a half hours in a late race from London to San Francisco. God is everywhere. The progress of his electric currents brings him nearer to earth. This electricity outstrips the thought of man. It is velocity concentrated and is God among men. "Futurology was condemned in its early days. It contradicted the bible and said that men's thoughts were in their heads instead of their breadbaskets. To-day this prognostical Devil is an acknowledged truth, and ministers are quite willing to give ten dollars for certificates that they have got something inside their heads we must outside.

What does Spiritualism do? The grave has lost its terrors for us. There is no such thing as permanent change. Man, the last link in creation, is become the first link in eternity. It has taken the field as an iconoclast, and is striking deadly blows at the tree of error.

Mr. Wilson then spoke of some of the spirits who have been about him. One was named Leaning and formerly lived in the "burgh." He was when in the flesh a minister, and it was living now would be about twenty years of age. He died in Auburn. Another, named John Bennett, twenty years ago lived in Albany. Fifteen years ago he lived in Troy. A spirit whose name the medium undertakes to be Bennett said he formerly kept the Troy House, and that his death was occasioned by an unlimited use of acid spirits. Mr. Bennett must be a fraud, as no one of that name ever kept the Troy House. A West Troy spirit named John DeWitt, who formerly ran a grocery, was also announced as being present. A few statements relative to this person were given, and they were recognized by several.

At the conclusion of his effort the speaker promised a séance to-night, at which he hoped to have present a lot of spirits—admission twenty-five cents.

Literary Notices.

A HELPING HAND FOR TOWN AND COUNTRY: An American Home Book of Practical and Scientific Information concerning House and Lawn; Garden and Orchard; Field, Barn and Stable; Apiary and Fish Pond; Workshop and Dairy; and the many important interests pertaining to Domestic Economy And Family Health. By Lyman C. Draper, Secretary Wisconsin Historical Society, and W. A. Croft, Author of "The History of Connecticut," Etc. Introduction by Horace Greeley.

This is a splendid volume for those who desire a book containing useful information on almost every conceivable subject. We are personally acquainted with one of the authors, Lyman C. Draper, and know him to be a man possessing rare intellectual attainments, and well adapted in every particular to compile a work of this character. For a long time he has been Secretary of the Wisconsin Historical Society, acquitting himself in such a manner that he reflects honor, not only on himself, but the state whose interest he is subserving.

The following is a brief synopsis of the contents of the work.

Introductory Essay: Horace Greeley; History and Progress of Agriculture; Soils; Fertilizers; Plowing; Drainage and Irrigation; Field Crops; The Vegetable and Flower Garden; Fruit and Fruit Trees; Foes of the Farm; Wood for the Farm; Live Stock; Poultry, Bees, and Fish Culture; the Dairy; Architecture of the Homestead; the Workshop—Tools and Implements; Farm Economy; Domestic Economy; the Kitchen and Dining Room; Family Health; the Cream of Facts.

A book of this character, containing over 900 closely printed pages, can not be correctly represented in a brief notice. "Speaking of wheat," the authors say:

"An average acre of wheat carries off with it no less than 210 pounds of inorganic elements, namely: 20 pounds in the grain, and 190 pounds in the straw—a striking proof of the importance of conserving the straw upon the land. Harley takes off 213 pounds—33 in the grain, and 180 in the straw. Oats take 316 pounds—32 in the grain, 30 in the husk, 54 in the chaff, and 200 in the straw. A crop of turnips, of twenty tons per acre, when removed of the land, carries off 650 pounds of mineral matter. Potatoes, including the tops, take off 580 pounds, the tops containing about 400 pounds. Cabbage carries off nearly 1,000 pounds.

It will pay the farmer to study these figures. That more intimately he makes himself acquainted with the constitution of his soil and subsoil, of the chemical effects of his manures, and of the needs of his prospective crops, the better qualified he will be to adapt one to the other, and the more likely to reap bountiful harvests.

The natural character of the land indicates what crops should be put thereon, and what manures will most profitably modify it. The relation between the plant and soil is very intimate. Each field will best support a vegetation suited to its own nature; and though it may be counteracted to some extent by the efforts of the agriculturist, yet on the cessation of these efforts, the vegetation returns to its original type. The love of plants for certain minerals confines them to very narrow limits; and where an alteration of the soils occurs, whereby the mineral is diminished in amount, or removed out of the soil, the plant disappears. This frequently occurs in fields which have been limed; the character of the weeds is changed, and a new set of plants, which delight in lime, displaces the older growth. The hemp, flax, nettle, and all of the botanical family urticaceae, flourish in soils which contain potash; the salmonberry family, as sambar, glasswort, and saltwort, in soda soils; and the leguminosae, as clover, beans, and peas, prefer soils which have plaster as a constituent.

In fact, there is scarcely a subject in the whole range of science, that is not thoroughly discussed, and many facts advanced in reference thereto, that can not fall to interest and instruct. Under the Head of "Field Crops," the authors treat of many subjects that should be familiar to every farmer.

For particulars in regard to this book, we advise our readers to address one of the authors, Lyman C. Draper, Madison, Wis.

The Atlantic monthly for March is before us, and as usual is a gem worth placing on the best shelf of our library. Field, Osgood & Co., publishers, Boston.

The Radical for March is as usual full of good reading matter, and cannot fail to attract the attention of the thinking mind. Terms \$4 per year. Address S. H. Morse, office of the Radical, Boston.

The Esopier is a new monthly magazine, devoted to the elevation of the Race. It is well worth the price of subscription, \$1 per year. Address C. L. Van Allen, 171 Broadway N. Y.

Harper's Monthly for March is certainly a valuable number. Its illustrations are fine; its teachings of a high moral bearing, and its "Drawer" full of sharp sayings. Send for it. Address Harper and Brothers, Franklin Square N. Y.

Original Essays.

For the Religio-Philosophical Journal.
Inspiration.

BY ABNER DAVIS.

Letter from A. S. Coon.

XENIA, OHIO.—D. B. Tiffany writes.—If Brother Wilson, or any other good test medium would come to Xenia, they could do a good thing, make Spiritualists and money too, I think.

For the Religious-Philosophical Journal.
Short Sermons on Scriptural Texts.
 BY WARREN CHASE.
 No. 9.—
 "Behold there appeared a chariot of fire and
 horses of fire and parted them both asunder, and
 Elijah went up by a whirlwind into heaven."
 (2 Kings ii. 11, 12, 13, v. 17.)
 This is the most important text of holy scrip-
 ture, in which the resurrection of the dead is
 related, the only account in which a carriage
 was sent for a person who was summoned to
 appear in the other world, and even in this case
 a whirlwind was added to lift the body of Eli-
 jah into the air. There are a great many im-
 portant facts for Christians connected with
 this.

For The Religio-Philosophical Journal

Richmond, the Progressive Lyceum, etc.
LETTER FROM CURTEIS.

Richmond is a manufacturing city. Agricultural machinery and implements of almost all kinds are made here. Probably there is more agricultural machinery made here than in any other city in the west. The climate is remarkable, and is eminently free from all intimate diseases. It is one of the healthiest places in the west. Land is worth from fifty to one hundred and fifty dollars per acre according to location and improvement. Real estate is rapidly enhancing in value. Feeding the west offers greater opportunities for investment.

For the *Religio-Philosophical Journal*

THE LEAVEN AT WORK.

me intent as well as not, it was not wrong." In concluding the lecture, the speaker said that the City with golden streets and pearl gates, he said that many souls began to enter the burning lake before they left the body, and that many were walking the streets of the New Jerusalem even now and here.

If the speaker had not left the church during the discourse, he would have taken it to be a noble defense of our Philosophy, and taking it together, it was a good lecture on Spiritualism and the source from which it came, makes it all the more significant, for it shows that the lesson of the world was not only being taught, but the effect of it, and the palp it beginning to "know" that the great truths of the new light are shining even for them. The question arises: what will be the end? God only knows; but predicted that in 100 years, the Church was about to believe that.

Voices from the People.

REMARKS:—Thanks, dear brother. You are pursuing the right course. If all of our friends were able, would circulate the paper for a short time among liberal-minded people, our circulation could be quadrupled, as it ought to be in this year.

WOODHALL, ILL.—Isaac Paden writes:—J. Cramer and myself are the only out-broken Brethren in Woodhull and may say as to downing the paper for the FOREMAN and his associates other orders. We want it, whether we pay it or not, and if we read it we will pay for it. I send me No. 31. I have situated it on Rock Island and I suppose E. V. Wilson, owner of his Brother Unionist, is in it; if so, I want read it. Dr. Swan is in Galena, and from formation, is giving good satisfaction and performing

Written for the Religio-Philosophical Journal.

By The Author of "Media"—"The Ma
Actress"—"The White Slave"—"Th
Spectre Rider"—"The Rivals, etc.

INTRODUCTION

DESPONDENCY.

"Guilford Crafton, I thank you for your kindness. The sympathetic pulsations of your generous heart in this act of friendship are indeed refreshing, encouraging. In reverting to me

THE INTERVIEW

the intervening shrubbery, Rachael Le Bow saw his every movement, and read in his sinister face, by a ray of the pale moon as it gleamed upon it a moment, the satisfaction with which he witnessed the culmination of his own ignoble plot. Her jet piercing eyes gleamed like fire

Speaker's Register and Notice of Meetings

For sale at THE RELIGIO-PHILOSOPHICAL JOURNAL Office, 187 & 189, South Clark street, Chicago, Ill.

[Paul and Judas Entering the Cave of John the Baptist.]

STRANGE REVELATIONS BY PAUL AND JUDAS

SCENE XXIII.
Cosby turns up again; his afflictions and how he is
relieved. A gay and festive gent, up to all manner of
tricks.

SCENE XXIII.
The great conspiracy ripens.

Prof. Spencer's Positive and Negative Potentials for sale at this office.

Religio-Philosophical Journal

J. S. JONES,
EDITOR, PUBLISHER AND PROPRIETOR.
Office, 187 & 189 South Clark Street,
Chicago, Ill.
LARGE TYPE
RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.
CHICAGO MARCH 5, 1870.

TERMS OF THE
Religio-Philosophical Journal.
\$3.00 per year, \$1.50-6 months, \$1-4mo.
Fifty Cents for Three Months on trial
TO NEW SUBSCRIBERS.

In making remittances for subscriptions, always procure a draft on New York, or Remittance Money Order, if possible. Where neither of these can be procured, send the money, but always in a trustworthy letter. The registration for the lowest rates is made from the date of the postmark, and the system has been found by the postmaster to be the "virtually an absolute protection against losses by mail." All subscribers are obliged to register letters when requested to do so.

All subscriptions remaining unpaid more than six months, will be charged at the rate of \$3.00 per year.

PAYERS are forwarded until an explicit order is received by the Publisher for their discontinuance, and until payment of all arrears is made, as required by law. No names appear on the subscription books without the first payment in advance.

SUBSCRIBERS are particularly requested to note the expiration of their subscription, and to forward what is due for the coming year, with or without further reminder from this office.

NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the post-office, whether directed to his name or another's, or whether he has subscribed or not—is responsible for the payment.

2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it, until payment is made, and collect the whole amount, whether the paper is taken from office or not.

3. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncollected for a period, is evidence of intentional fraud.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to Dec. 10th, 1870, it will be marked "Smith J.—Dec. 10—70." The 10th and 1870. If he has only paid to Dec. 10th, 1869, it would stand thus: Smith J.—Dec. 10—69, or perhaps, in some cases, the two last figures for the year, as 70 for 1870, or 69 for 1869.

Those sending money to this office for the Journal, should be careful to state whether it is for a renewal, or a new subscription, and write their proper names carefully.

All letters and communications should be addressed to J. S. Jones, 187 South Clark Street, Chicago, Illinois.

(Continued from last week.)

SPIRITUALISM OF THE BIBLE, NO. X.

EARLY HISTORY AND DEVELOPMENT OF JESUS.

The Question of "Mind Shades" again considered—*Reuben Field, the Wonderful Prodigy—The Ancient Chaldeans.*

For three numbers of the JOURNAL, we have traced the early life and history of Jesus, giving interesting events connected therewith, showing conclusively that a high order of spirits were the ones, mainly instrumental in planning this "scheme of Salvation" in regard to which the various Orthodox Commentators have expatiated so largely. Though we have given many facts connected with Christ's development, we have only thrown a little twilight on this magnificent theme of development, giving you a slight inkling of reference to the beautiful results produced by nature's forces, when controlled by the high intelligences in the supermundane spheres. Christ was emphatically a "work" of the Spirit World. Perhaps no child ever came into existence, whose advent was watched more closely, than that of Jesus.

He was, as Saint Luke said, filled with the Holy Ghost even from his mother's womb, and during his whole life, he was attended by wise sages who first designated his mission.

Not only was this developing process carried on during his embryonic growth but afterwards also, as previously stated. The little seed when it germinates, sending forth a beautiful green stalk, and then, perhaps, a flower glistening with rainbow tints, needs nourishment adapted to its wants until its final growth is complete. So with Christ. His development had to be conducted on a systematic plan in order to produce the desired result. He was intended for a moral reformer, a revolutionist, an iconoclast, and nobly did he fulfill his mission. Grand were his conceptions; beautiful and rhythmic his flow of thoughts. Within his mind were intellectual fields of blooming flowers, on which the muse could repose and send through it those thrilling truths that made him teach doctrines so pure and noble. His mind was prepared for the work intended as systematically as the farmer would lay out a field for sowing grain, or the engineer a rail road, or the artist the outline of a painting, or the sculptor the figure of his intended design. The spirit circle that had him in charge knew what they were about, and proceeded to work systematically.

Children of earth, little do you appreciate the grandeur of man's mission. It is transcendently grand and beautiful. When sons of ages shall have passed away, and you have passed through those successive grades of development necessary for you, you then can make more rapid progress, can stand on that high pinnacle, where you possess power to chain the thunder-bolt, or send through the arched sky the forked lightning, control the formation of nebulous matter, and direct the course of the winds, then, oh! then you will fully appreciate the grandeur of man's destiny. We pause here, and our mind shrinks within itself at our littleness, insignificance, compared with those who have passed over the shining river coasts of ages ago.

But we will return our steps. To contemplate the grandeur of man's destiny, to have it impressed upon our mind so vividly, to have it, and in the contemplation of our own littleness, we become fully adapted to pursue the course of any abstract subject. In speaking of the development of Jesus, we stated that the

wise sages knew what they were about, and acted accordingly. Their work was systematic, in order to produce a given result. He was, as said before, intended for a moral reformer, an iconoclast, a model man, one that would truly reflect the motives of those who developed him. The human mind, in one sense, is a field, and the angel world in surveying its make-up, its peculiarities, so regard it, and in bringing into action certain faculties, they act on one part of it, the same as the farmer would cultivate one field for a particular crop. Christ was not a mechanic, an engineer, an artist, or a sculptor,—he was simply a moral reformer, for he had been developed for that purpose. "The mind-shades" that had been given to the embryonic germ, acted in a specific manner, and produced the result anticipated. If the circle of spirits that had him in charge, had acted in the same manner that the one did that developed Raphael, he would have been an artist and not a reformer. If he had been acted upon in the embryonic condition like Rossini, he would have become a musician. Rossini was a most remarkable musician, and in him we have an example of the wonderful effects that can be produced on the embryonic mind, through the instrumentality of the mother, and the action of a spirit circle. It is true, he came of musical parentage, and so absorbed was his mother in the practice of her profession that in her sleep she was constantly dreaming of hearing the most exquisite music. His father was a trumpeter, and his mother sang on the stage during a great portion of Rossini's embryonic growth. It is true that all of these conspired favorably in his development, but we here desire to say that dreams or visions are far more potential and grand in their effects, than hereditary influences, or the direct action of the mind of the mother. In a dream all the powers of the mind are quickened; the fancy enlivened, the views more comprehensive and clear, and there seems to be a cerebral illumination that brings all things within the scope of the faculties. Such being the case, the incidents seen in a dream or vision, are first impressed upon the mind of the mother, and the effect thereof is transmitted to the embryonic mind. Thus the vision which the mother of Columbus had of a large country, made a "shade," or representation of that country on the embryonic mind of Columbus, and he knew there was an America, for the "mind shade," existed within him and could be as plainly discerned there by an angel band, as you could see the sketch of the artist on paper, and it was thus an "inward monitor," that was constantly urging him to renewed exertions. In Rossini, too, we find the same characteristics. Before seven years of age, he stood upon the stage, and astonished the world with his rare musical ability. At fourteen, he was a director of a traveling musical company. He was wonderfully intuitive, and seemed to regard thirteen the most unlucky number. He died on the 13th of November.

We give these illustrations in the history of different characters, to show more fully the process of development, as conducted by the angel world, in the embryonic growth of Jesus, and to show that our position is based on common sense and natural law, and that in not a single instance have we advanced an idea in connection with him, that can not be easily sustained. These ideas, it is true, have never been heretofore advanced, but when closely examined, no one will attempt to refute them, and all will be willing to admit that they have learned an important lesson in connection therewith. We here take this method in the investigation of our subject in order to render our pathway clear, and bring our ideas near to the understanding of the general reader. Prodiges are not an accident. They are formed in accordance with the unerring laws of nature, a power outside of the mother, directing these forces that can control in such a manner as to produce the desired result. At or near Warrensburg, Johnson county, in Missouri, resides a poor widow, who has a son, Reuben Field, a mere boy, untutored, and seemingly almost incapable of literary culture, who yet possesses most remarkable powers of mental calculation. And evidence of this, among many other evidences that might be cited, a gentleman of Saint Louis, who had heard of his possessing this faculty, sent him the following figures, viz: 145, 145, 145, 145, asking him to square this number mentally, that is multiply the number by itself, and send him the result, with the time taken to perform it, scarcely believing, however, notwithstanding the extraordinary accounts related of him, that he would be capable of the task. In this, however, he was mistaken, as were others to whom the proposition had been named. A letter has been received by the gentleman named, from a highly respectable and reliable citizen of Warrensburg, who states that in three minutes' time the boy Field mentally and accurately pronounced the result, 21,067,113,160,163,117,071,925, or written in words, twenty sextillions, thirty-seven quadrillions, one hundred and thirteen quadrillions, one hundred and sixty-three billions, one hundred and seventeen millions, seventy-one thousand and twenty-five.

Though such exhibitions of mental powers of calculations as the one exhibited in the above are not altogether unheard of, they are nevertheless exceedingly rare. In this instance it will appear all the more marvelous when it is stated that this boy, Reuben Field, is almost entirely uneducated. Indeed, the letter referred to above says Field maintains it is "of no use for boys to go to school, as he can't learn anything, and never could." In fact, except in this matter of calculation, in which he is a marvel, he is said to be "very ignorant in all other matters," lazy, uncouth, disposed to wander idly from place to place, and worst of all, perhaps, "is very fond of drink." Yet, the letter states, "he can repeat the eighty-seventh line in multiplication backwards and forwards, and does many marvelous things in calculating mentally." These prodigies are made for a specific purpose,—often by a spirit circle in experimenting on the nature of the forces within their control. It would be impos-

sible to quicken all the faculties during the embryonic growth to the extent that his "calculation" was. The physical organization could not withstand the pressure of such an active mind; and while the attention of the spirit circle is directed entirely to one organ, others are left very weak, as in the case of Blind Tom, Zera, Colburn, and Reuben Field.

These "mind shades" that are projected on the embryonic germ, shape its future destiny, and under the influence thereof, it becomes a sculptor, artist, musician, poet, engineer, chemist, or astronomer.

The ancient Chaldeans were proverbial for their astronomical knowledge. The Chaldean standing on the cleft of a mountain, and with map in hand tracing the constellations, felt truly the grandeur of his mission. A circle of spirits devoted to astronomical knowledge, were hovering over that nation, sending down upon embryonic germs, here and there, "mind shades" that made astronomers. They could scarcely realize the grandeur of these unseen forces. Why, dear reader, your distinctive traits of character were given you in the embryonic condition. Your "mind shades" make you what you are.

Christ could not have been a reformer and at the same time an artist, sculptor, musician and mechanic. The human mind will not bear all these varied developments on this earth.—Time is not sufficient to bring them all out.—That circle of spirits that devote their time to simply building up an embryonic germ, well balanced in all its parts, know well that it will not become distinguished on earth. Such a being will be like the Century plant,—his unfoldment is gradual, all parts of the mind ascending upward on progression's ladder together. Raphael was distinguished as an artist, for these "mind shades" that were impressed on the embryonic germ, made him such. Beautiful landscapes, fields of flowers, rippling streams of water, meandering around among mossy banks, were given in vision to his mother, and the result was the embryo germ was affected thereby, and he came into the world prepared, as it were, for the work designed him. Washington was given his peculiar traits of character in the embryonic condition. Cautious and intuitive sagacity, combined with a comprehensive judgment, adapted him for a peculiar purpose.

In regard to these "mind shades," they can be imparted to the embryonic germ in various ways.

1. By the direct act of the mother, psychologizing the germ, the same as one person can psychologize another by direct act of the will.

2. By influences that control the action of the mind of the mother, accompanied with strong emotions or sudden excitement.

3. By a spirit circle who act upon the mind of the mother through the instrumentality of visions and dreams.

Now, it is a well known fact that the mind of the mother directed closely on the embryonic germ during a certain stage of its development, will cause it to tremble,—will send through its sensitive organism little pulse thrills, will cause it to move delicately, the same as your breath will the flame of a candle that is placed some distance from you. Little does the world understand the delicate connection existing between the human mind and the embryonic germ, and the influence for good or evil that the former has on its development. Now, bear this in mind, mothers, that the embryonic-germ-mind,—receives its nourishment from your mind, as well as its physical organism nourishment from your body. If your system is tainted with scrofula, that of your child will be also; if your mind is tainted with licentious thoughts, your little embryonic germ will surely become a prostitute. If you lie, steal, act deceitfully, remember that the little monitor, the embryonic germ, will tell you of it in later years, when it proves true to the mind marks you have given. The mission of mothers, then, is transcendently grand and beautiful. The mother who will study these beautiful laws that govern the connection between herself and the embryonic germ, will not feel like entering the fettering pools of politics, but will try and raise children that will remove this fettering pool. So long as mothers will not study this law, just so long the world will be cursed; just so long corruption will stalk abroad over the land, just so long will the body politic, burn and seethe and irritate, until it breaks out in a scorching cancer,—a revolution that shall punish it.

Now, bear this in mind that you can psychologize this little germ, mother, and give it such traits of character as you like. A mother eats pickles, becomes permanently fond of them, and the consequence is, this passion or taste is indelibly imprinted on the embryonic germ. Another becomes beastly intoxicated, and the result is the little embryonic germ, innocently nestling in the womb, is stamped with this hideous trait of character that the mother possessed. Well may it be said that the sins of the parents are visited upon the third or fourth generation,—for no truer expression was ever given utterance. For one person to psychologize another, he first establishes a mental and physical rapport.—Oh! here is a grand law that we will unfold to you by and by,—but with the mother it is established at the commencement of the growth of the embryonic germ,—she is taken in mental and physical rapport with it,—and she can, if she chooses, project thereon certain characteristics that will do it good or harm in the great future. We know that it is a fact that one half of the world are struggling against the influence of these "mind shades" that were given them by a licentious mother, whose mind was a field for the carnival of licentious thoughts and dreams, and who little knew that the affects thereof was transmitted to the embryonic germ.

(To be Continued.)

THE INDEX.
We are in receipt of the first number of the above named paper, published at Toledo, and edited by Rev. Francis E. Abbott. It is ably conducted, and is an advocate of Free Religion. We wish it abundant success.

OLD THEOLOGY—MOST DESPERATE STRUGGLE FOR POWER—OUR NEW STORY.

In this number will be found the introductory to a new story, which will commence with No. one of volume eight. It is a bewitching story, founded on spiritual facts—and will continue from number to number until completed. It is a story in which all who read it, will be deeply interested. Two more numbers close the present volume. Now is the time for all who wish to do the JOURNAL, a good turn—do their friends good—do a good deed, leading to the elevation of the human mind, to push the RELIGIO-PHILOSOPHICAL JOURNAL into the hands of all liberal minded people throughout the country, for three months, at least, at our extremely low rates of fifty cents for a trial of three months. It will be as easy matter for each one of our old subscribers to send us at least one new trial subscriber, and many can send us three, five, ten or more, by a little effort. Let all work together, brethren, for the enlightenment of the world. Old theology is making a desperate effort to blind the mind. The Ecumenical council at Rome is now in session for that purpose, as every body knows. The Protestant Ecumenical council is soon to meet at Pittsburgh for the same purpose.

The Romish Church has duly promulgated twenty-one Canons, or dogmatic formulas. We quote the three last, viz:

CANON XVIII.—Whoever says that the power necessary for the government of a civil state does not come from God, or that one is not bound by Divine law to submit himself to such power, or that such power is repugnant to the natural liberty of men, let him be anathema.

CANON XIX.—Whoever says that all rights existing between men arise from the political state, and that the other authorities besides that so constituted, let him be anathema.

CANON XX.—Whoever says that the supreme law for public and social conduct is in the law of the political state, or in the public opinion of men, or that the judgments of the church concerning what is lawful and unlawful, do not extend to such actions, or that there may be something allowed by civil rights that is not allowed by church rights, let him be anathema.

CANON XXI.—Whoever says that the laws of the church have no binding power, except so far as they are confirmed by the sanction of the civil power, or that this civil power has the right, consequent on its high authority, to pronounce judgment or decision in matters of religion, let him be anathema.

These canons set forth and declare exactly the doctrine which is set forth and declared by the Protestant doctors of divinity in their call for the Pittsburgh assemblage. They affirm precisely the theory of church and state, with supremacy for the church, which the Protestant ecumenicalists propose to affirm at Pittsburgh, and to inject, if possible, into the federal constitution.

So long as that, the only supreme law of the land, is not based on these dogmatic formulas, and contains no recognition of any ecclesiastical authority whatever, your "notorious heretics" will little care how vociferously religious priests may cry, "Let him be anathema." Suppose he is "anathema," what of it? It is probably quite as satisfactory to a citizen of this country to be "anathema" as it would be to live under the liability to be hung up or decapitated, or roasted alive for doubting that priests are the infallible exponents of the attributes, wishes, and purposes of the Almighty.

One may readily perceive, from these dogmatic formulas, the advantages of living in a country whose organic law recognizes no higher rule of civil action than itself. It will be a sad day in American history when the people shall consent to make the change in that law, which the ecclesiastical doctors of divinity demand.

Officials are now daily interposing to suppress the circulation of liberal papers. Post masters of the various theological schools suppress the JOURNAL whenever they dare do it, and when they dare not do that, they persecute or ridicule timid people, until they give up liberal papers.

Officials in the interest of old theology, as was done in the South, a few years ago, tamper with the United States mail. Officials assume to dictate what newspapers shall be read by convicts. For an instance in point, we donated our paper to a poor convicted felon, now confined in the Ohio Penitentiary, believing, as we sincerely do, that none are so depraved but what they may be elevated and restored by the law of kindness and proper treatment, to the plane of true manhood. The post master at Columbus, Ohio, sent us the following note:

EDITOR JOURNAL.—Pursuant to instructions from the Post Master General, I beg to inform you that your paper, addressed to "J. S. Jones, Ohio Penitentiary," is not taken out, but remains dead in this office. You will please discontinue the same.

Reasons.—Enclosed, from Warden, Ohio Penitentiary.

JULIUS J. WOOD, P. M.
B. C.

In this was inclosed the following, from the Warden of the Penitentiary:

"This paper is not admitted into the Ohio Penitentiary. The man to whom it is addressed is here for the murder of his wife, and I do not wish to have him further corrupted by any such publication as this. Please discontinue it."

R. DYER,
Warden.

Now the question arises, by what authority does this Warden presume to pass judgment upon the moral effect of this paper? (We assume him to be a man of sense.) But now the question arises, why, as a servant of the people does he assume censorship over the public journals? Let it be borne in mind that it is the character of the paper that his objection goes to, and not a general objection to all newspapers.

It resolves itself into this,—he, in accordance with the spirit of the assumptions in the above quoted dogmas of the church, has already fore-shadowed that which will become an established assumption in a short time, unless liberal minds rebel it boldly, manfully and unflinchingly, until resistance shall no longer be required,—until the fundamental principles of the American government shall be understood and maintained. Let every man and woman see to it, that this spirit of intolerance is crushed. Daily innovations are being made in courts of justice and by officials, upon individual rights, which are akin to those which were, but a few years since made against the African slave. Their efforts are emboldened by the encouragement they receive at the hands of the devotees of old theology. It is high time that liberal minded men and women arose themselves to action, and resist these encroachments upon their rights, with a firmness that shall forever settle the question, and convince bigots that we as people have rights, and that those rights shall be respected.

He is Somewhat Displeased!

LETTER FROM A HOBBEDOM.

FRIEND JONES:—Enclosed please find fifty cents, the amount of my indebtedness for the JOURNAL. Please discontinue the paper. If the JOURNAL is to be prostituted to the work of giving eclat to Alexander Smith's book, I care not to have it in my family. And then, to find the editor endorsing the scurrilous sentiment that Jesus was the bastard off-spring of Herod! This, Friend Jones, is creditable to neither your head or your heart. There you have it, in plain words. Many others have precisely the same thoughts, and ere long it will take a practical expression.

You going off in such an inspired strain of eloquence in admiration of this bastard son of the Roman tetrarch is quite an ingenious method of throwing dust. But with the majority of your readers, Smith's book won't go down, sugar-coat the pill as you may.

But how is it, Friend Jones, you are down on the "immaculate conception," and recently admitted into your paper a very scurrilous article on the subject. But now you assume to know that by angelic influence this bastard embryo the fruit of lust, was so metamorphosed as to have become purely angelic. "How reasoned thou, Cate!" Was it any harder for this same influence to originate than to metamorphose the embryo?

We are losing faith in the reliability of your spirit communications from Frank's Journal. You remember the Byron family, to the effect that Lord and Lady Byron were most happily reunited. This, the communication from Henry J. Raymond flatly contradicts.

Well, Brother Jones, we will part in friendship. We admire your talents. Erieville, Madison county, N. Y.

REMARKS.—Thank you, dear brother, for the compliment. All is well. If you do not want the JOURNAL because its editor is liberal enough to give place to authors who may differ in philosophy and conceptions of truth we shall be obliged, per necessity, to loose one subscriber. We have but one regret in regard to the matter. We perceive you hold a low estimate of the most noble man, the gentle Nazarene, simply because he was born outside legalized wedlock.

The unseemly and reproachful epithet, "bastard," is unbecoming in this age of intelligence. None of nature's laws are subverted, nor is the offspring in such cases any less legitimate,—in fact, nor in the least degree deserving of reproach. We do most sincerely regret that an intelligent reader of the RELIGIO-PHILOSOPHICAL JOURNAL should adhere to church dogmas, so destitute of all philosophical merit, as you seem to.

We trust that you are not a prophet, but rather that your desire is the parent of the thought, when you say "many others have precisely the same thought" as yourself, "and by and by it will take a practical expression."

It has already taken a practical expression, my brother, but contrary to your desires. There never was a time when the JOURNAL was so eagerly sought for as now, not even when the old subscribers were making such an effort to increase its circulation, at our lowest trial rates. Your letter will, we predict, bring us one thousand new subscribers at least within the next four weeks! We can well afford to lose you. Did you ever think, of the fact, that all mankind are mediums of some type?

The means resorted to by individuals to pull down, is in the hands of a higher power, potent to build up, and yet, both parties are inspired to action.

This is truly a wonderful world, of ours, and we human beings are strangely organized and wonderfully susceptible to psychological influences. Man's honest intentions are often the antecedents to result, we little dream of.

Did we not know that the opposition we have encountered, was especially designed by superior wisdom, to build up the great Institution, that we are but humble operatives in, we should feel aggrieved at the conduct of opponents who are found in the ranks of Spiritualism. But having long since learned both by positive as well as negative results, that every person, without a single exception, who has by word and deed, striven to do the JOURNAL or this Publishing House an injury, has but exalted both in the estimation of an intelligent public, and we positively assert that no paper ever published, at its age, met with so great a success as the RELIGIO-PHILOSOPHICAL JOURNAL has already attained to. So long as we are fearless and bold in giving utterance to the great truths that well up from the innermost souls of the good, pure and true in spirit life—so long, we have assurance, doubly sure, that Angels shall be our guides, and success shall crown our every effort.

Spirit Communications.

We have a nice book which we are selling for twenty-five cents, two cents extra by mail, filled with choice and well authenticated communications from departed spirits, given among the mediums, through a trance medium. It is very interesting. Entitled "A Revelation," &c. Address S. B. Jones, Chicago, Illinois. See Book List in this paper.

Personal and Local.

We shall publish next week another interesting communication from William H. Wandel, in reference to Spirit Pictures.

D. E. HEAL, of Wisconsin, is doing a good business at healing in Atlanta.

R. D. GOODWIN, M. D., has started on a tour through Illinois and Indiana, for the purpose of Healing the Sick and lecturing. We hope the Doctor will meet with abundant success.

J. B. TUCKER, Trance Speaker and Healer, has entered the field, and his services may be secured by addressing him at Jamestown, Wis.

Mrs. L. A. FRANKLIN is doing a good work in Michigan.

Mrs. F. V. LOAN is still actively in the field at work, and no doubt is doing good service. Her address now is in care of Warren Chase, Saint Louis, Missouri.

Hudson Tuttle's great work, the companion volume to the "God Idea," is now ready for delivery as soon as the binders can be done. Hudson Tuttle has but few equals as a profound thinker and writer.

PHYSICAL JOURNAL, 187 & 188, South Clark
street, Chicago, Ill.

Delivered before the Flat Association of Spiritualists of Philadelphia, at Harmonia Hall, Eleventh and Wood sts, Sunday morning, Oct. 31st, 1890.

INVOCATION.

Receipt.

The morning would come, the sleepless eyes would unclose, the energy to start-up and go out again in quest of life and its meaning forced me from the grave where lay my dead. I have them for a time; I will ask after them another time. Now I go forth again and demand of them to answer. Where are I? Do I belong to these

ng works, free to walk in the blue heavens, free
to let my spirits footsteps pass away into the
great unknown, free to think of forms that
walk in the far distant land of spirits, free to
risk and play, and hope, and presently free to
die. I shall pass out of this nature, his power
upon me is but for a moment, like that of a king

though I hear no harsh voice of judgment, nor anything that shall condemn me to an eternal punishment, though I know a righteous penalty not far off. There, then, is the Eternal law leading me about, hindering and restraining me, urging me duly to myself and duty to my fellowman.

that ye shall put on. I think the absurdity of this doctrine is plain to all. I think it has been demonstrated that if we do not provide for ourselves, we will fare worse than John the Baptist did—we will not have so delicious fare as locusts and wild honey. I know of an instance in our village of a man undertaking to fulfill this

TRUTH

BY WM. FAHLENSTOCK.

ing rapidly in this and especially at Mill's Co. on, of Terre Haute, Ind. and canister into the

BELLEVUE, MICH.—John T. Hayt writes.—
 Your paper of last has been so full of good things,
 so congenial to my views of a sterling editorial pa-

...I don't want to do without it.

Prize in paper covers, black, bound, Vols.
on receipt of prize. Address: A. S. Jones,
Clark St. Chicago, Ill.

... ..

VOL. VII.—NO. 25.



Philadelphia Department.

BY..... H. T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 602 Race street, Philadelphia.

The Twenty-second Anniversary of Modern Spiritualism.

Time in its onward course speeds rapidly by, and as we gaze backward twenty-two years, to the 31st day of March, 1848, we note one of those apparently insignificant events, which, like the falling of an apple, may have occurred ten thousand times ten thousand times since the days of the fabled apple, which mother Eve is said to have plucked and given to Adam;—mark, she plucked it—apples are always better when they fall, or are ready to do so.

Man kind are very apt to take hold of ideas which strike their heads so as to make an impression.

We approve of throwing apples, but not those of discord. It is probable that Newton was somewhat excited at the stroke upon his head,—enough at least to stir up a large train of thoughts, which brought to the world of mind a mighty discovery.

Idea is not born into this world without pain, any more than human beings are, and those who read the story of the Fox family at the time alluded to, will find that this is no exception to the rule, and this little young Newton, this time, in accordance with the demands of the age,—representative of the sex who are to be delivered by Spiritualism from the thrall of those who have held them back from their true position, when she felt the rap upon her head, cried out with childish glee and noble heroism, "Here, old spirit, do that again!"

Her... as the key snatched from the thunder-bolts of heaven, that was to unlock more of science than the apple of Newton, more of philosophy and religion than any other apple,—even that far famed one of Eden which was to make man as gods or spirits, for that is the literal meaning of the old text, knowing good and evil. Thanks to our good old friend, Father Lawrence, of Cleveland, or rather the spirits through him. The Spiritualists have resolved to celebrate this as the birthday of our freedom,—the opening of the gates of immortality and eternal life, and again to be closed—more than this, a revelation of the laws and principles which underlie and overlap the entire universe.

Man had speculated some, and dreamed more about the forces of nature, and the force which he called God. Though this revelation, we realize what these forces are, though we may not fully comprehend what they are and how they operate.

Liberal science has been marching up one side of the hill, and reaching almost to the summit, with conclusions similar to those which enlightened Spiritualists, by the bright and glorious light of intuition, have clearly discerned.

The declaration of the scientific world that the forces in nature are all correlated and conserved, and that they interchange with each other, and the necessary deduction therefrom, that they are all in reality but one force manifesting itself under different phases, is precisely the same as the induction which we as Spiritualists are rapidly reaching—to wit: That there is but one force in nature, and that is spirit or God,—if you please to call it by that name.

We hope the Spiritualists all over this land and all lands, as they abound everywhere, for the well that was so gratefully rent at Hydeville has been torn in shreds all over the world, will meet and congratulate each other and the world on the anniversary of this great natal day of our freedom. We need our greetings to all, and rejoice with you in this dawn of a new light which is shedding its halo upon all other lights that have ever dawned upon the world.

It is the mission of Spiritualism to illuminate, not only the dark places of earth, but even the brightest sun and stars of knowledge which the telescope of the human mind in all the ages of the past has discovered from time to time in the great firmament above us. The birth of Spiritualism was a new era to humanity, and every day reveals this more clearly to us.

The world of the ancients which was supposed to have drowned the world, could not have brought about more effectually a new era, than this great flood of light which modern Spiritualism has thrown over the world, and which is designed to immerse everything within the floods of its glorious light.

It is well for us to come together in this manner and have our annual feasts. The plan adopted in our city has been to have a free meeting during the day, in which our home speakers are invited to give their experience, and relate interesting incidents. Then we have a supper provided by the ladies, who wish to contribute to get up the next tables, and present some of the good things in the way of physical religion. These are sold for the benefit of the society. In the afternoon or evening, we have addresses from some of our best speakers, the object being to have a Spiritual re-union, and to raise funds for the Society. Tickets are issued at fifty cents each, and care is taken to furnish them to those who may not be able to purchase them, so that all may come and join the happy band. Hereafter we have had dancing for those who enjoyed it, but our arrangements for the celebration at Harmon Hall on this anniversary, will not include this—because we are too poor, but because we have no suitable room for it.

We have presented these views as suggestions to our friends all over the country. Let us renew our pledges to the angel world, that we will work on, work ever with them, and as each year brings us one step nearer to the home of the loved ones, let us take courage and bless ourselves by blessing others.

Progress on the Material Plane.

Those of us who can cast their mental vision back half a century, must be astounded by the wonderful progress which has taken place in that period. One of the greatest revolutionaries has been the music on two bars, with their iron steed, which we call the rail road and locomotive. Less than fifty years ago there were no railroads. We recall the memory of the first railroad that was constructed to run out of Philadelphia in 1827 and 1828, called the Philadelphia Germantown and Norristown R. R. About the same time, another R. R. was constructed to Westchester. On both these roads horse cars were used. The latter was extended by the state as far as Columbia on the Schuylkill river, and took that name. It was about ninety miles in length. In these "early days," the cars were exceedingly cumbersome and rough, compared with those of the present time. They had no springs, and for carrying freight a kind of amphibious car, a canal boat, cut up into sections, which were lifted out of the water and mounted upon wheels, and then rolled into the water whenever or wherever a "racing canal" could be found to carry them. We should have some photographs of these ancient "arks" for our children.

All these, however, have gone with the old avarian reptiles, and now we travel in palaces cars.

Pennsylvania R. R. and the Philadelphia and Erie R. R. run you across this great state in less time than his ancestor took you to Columbia. These roads have great advantages over the more northern roads, especially in winter, as they are seldom impeded by snow. The scenery along them is unsurpassed. Mountain and river, with all their charms while away the dullness of travel. These roads have been very liberal in their arrangements for accommodating the public. They have a number of excursions at low rates, and they have always furnished free return passes to delegates to the American Association.

Their gentlemanly conductors have given us all the facilities we could ask. The company have learned that to make travel pleasant, it not only requires a good road, well stocked and promptly managed, but reasonable and gentlemanly conductors, with all proper arrangements, which will tend to promote the comfort of the traveling public. The result has been a great success.

Now that the enterprise of our people has put an iron girder across the Continent, the public are interested to know the best means of reacting that great national road—we say the Pennsylvania R. R.

De Kalb Co. Religio Philosophical Lyceum.

PREAMBLE AND ARTICLE OF ORGANIZATION.

WHEREAS, it is conducive to human happiness to know the truth inherent in all subjects presented to the mind, and especially in regard to the future condition, and, whereas God works in nature by immutable and unchangeable law, in all material surroundings, therefore exhibiting man's sensibilities, facts of which mind become conscious, which teach the great truth, that all which is, is the effect of cause energized by power unseen, which, if known, would remove from the mind all superstition, bigotry and fear, and would correspondingly elevate his moral, religious and intellectual faculties, and would consequently make man a better and happier being.

Therefore be it RESOLVED, That the undersigned, for the purpose of improving ourselves in RELIGIO-PHILOSOPHICAL subjects, do form ourselves into a society, for the free discussion of thought, to be called the De Kalb County RELIGIO PHILOSOPHICAL LYCEUM.

ARTICLE 1. This society shall be called the De Kalb County Religio Philosophical Lyceum.

ARTICLE 2. This Society shall meet in Butler every Sunday at two o'clock.

ARTICLE 3. The officers of this locality shall consist of a chairman, secretary, treasurer and librarian. The chairman shall appoint his successor for the ensuing Sabbath.

ARTICLE 4. The secretary and treasurer shall be elected by a majority vote of the members present at any regular election, and shall hold office three months.

ARTICLE 5. The president shall appoint financial and such other committees as may be deemed proper, at meetings.

ARTICLE 6. The object of this society shall be to get the truth before the people by discussing scientific and religious subjects.

ARTICLE 7. No member shall be subject to censure on account of opinions expressed, but shall be free to give their views before the society, as he or she may elect.

ARTICLE 8. Women and children are solicited to become members, and take such part in the exercises as their ability will allow them.

ARTICLE 9. No person shall be deprived of becoming a member who is willing to subscribe their names to the constitution, and faithfully discharge their duties as therein prescribed.

ARTICLE 10. The exercises shall consist of reading essays, declamations, singing, speaking or lecturing upon such subjects as may present themselves, and associating a children's lyceum therewith.

ARTICLE 11. The price of membership shall be twenty-five cents per month for male members, and ten cents for females, always in advance.

Strange Manifestations.

LETTER FROM L. BUSH.

DEAR BRO.—We ought to be willing to give to the public all truth as far as in us lies. More anon. Should you think proper to publish the following you may do so.

In Poplar Grove, about four miles north-west of Jamestown, lives a respectable gentleman and lady, by the name of James and Frely Wright, bachelor and maiden. They have been the day and staff of their widowed mother for many years. The family, eight in number, and nearly all Methodists, four or five of the sons preachers. Of course they are all for their fervent faith. But spiritual phenomena to all such as have not yet learned how to treat it, is evil and they naturally say as others do, the devil. During the war they had a brother-in-law return home from the army to visit his friends at this house. While at home he was killed by Confederate soldiers. Since the war, the mother of the bachelor, or maiden, and others, died. The family for reasons best known to themselves, broke up house-keeping for a year or two, but at length have resumed. A little daughter of the murdered man, some eight or ten years of age, living with her uncle and aunt, is said to be the medium of the following.

of the house, is making quite a neighborhood talk, let the result be what it may. My own opinion is, that if a candid investigation could be allowed, that great good would be the result. Jamestown, Va.

THREE VOICES.

We have several times given extracts from the book entitled "Three Voices." It is the cheapest book, considering the matter and beautiful style of binding, of any book in the market. It is the most true in its reviews and exposure of the fallacies of old theology, of any book published. Every page teems with brilliant thoughts, most bewitching in phraseology.

For sale at this office. Price \$1.25. Postage six cents. Address S. S. Jones, 129 South Clark street, Chicago, Ill.

Mr. White, the healer, is you doing a fine business in this city. See his advertisement.

Mr. McCord, the healer, is you doing a fine business in this city. See his advertisement.

Obituary.

From West Bolton, Vt., Dec. 29th, 1862, the spirit of our dear mother, Mrs. Greenly, aged 81 years, left its worn out casement, to join husband and children where parting is unknown.

Thirteen years ago, the companion of her youth and with whom she had walked nearly fifty years of earth-life, was called from her side, to pass the mystic river with the pale boatman, and since that time, she has seemed to weary of waiting for the summons that would call her to the world of souls. She was often heard to exclaim, "Oh! this dreary way alone," and when the summons came, it found her ready, feeling that her life-work was done, and rejoicing that she should soon be reunited to those friends with whom she had held intercourse in spirit so long; and as we laid away from sight all that was mortal of her loved form, we felt that we could say:

Farewell mother, thou hast left us,

Yet we feel thy presence near,

Whispering blessings and caresses

While we drop the all-true tear

And we'll strive to meet thee, mother,

Where partings never come,

And join the song by the crystal fountain,

In thy beautiful spirit home.

S. A. Thayer, Chicago.

SPECIAL NOTICES.

A New Proposition.

To any one who has never taken the Religio Philosophical Journal, I will send it for three months on trial, and a neatly-bound volume of inspirational Poems by J. William Van Namer, on the receipt of seventy-five cents. When it is taken into consideration that the price of the Journal, for three months at regular rates, would be seventy-five cents, and the price of the volume of poems has been seventy-five cents, they will see the advantage of the offer.

To all old subscribers who will procure one new subscriber for a year I will send him, as a token of appreciation, one of the above poems, and at the same time benefit themselves by so doing, will do well to accept his proposition and address him, Kinira, N. Y.

We call your attention to the advertisement of J. T. Child, in to-day's paper. All out of employment, in city, town or country, will do well to address him. He means exactly what he says. The information you will acquire may be the means of you amassing a fortune. Write him if you would, possibly your own interest.

No. 21, Vol. 7.—4 times.

Healing And Test Mediums.

Healing Medium.

Mrs. E. Wells is now located in Chicago, and can be found at No. 143 Fourth Avenue, where she will treat the sick, for all diseases which she is held to by magnetism or vital force, has not been surpassed by any one now living.

Her cases in all cases of Pile, Consumption, Ulcers, Cancer, Tumors and other Scrofulous diseases are truly wonderful.

She pays special attention to the restoration of the weak and debilitated of her sex—as well as all diseases of children.

She shows no medicine in her treatment, but the vital force which is imparted through her mediumship, and performs the cure, is given to her by eminent physicians in spirit-life with whom she is in daily communion.

She treats patients at a distance, as well as those who visit her in person, on receipt of a letter written by the invalid, or, if too feeble to write, then, by a look of the invalid's hand, with a statement of the age, sex, leading symptoms and about the time that the patient has been sick. In which case the proper remedy will be imparted through magnetized paper, or such other means as the controlling intelligence shall dictate in each case.

Trans—Personal treatment at her rooms, 21, attending calls in the city—21. Treatment by letter \$1.50.

Vol. 7, No. 20—11

A Very Good Medium.

Mrs. McCord, a very excellent writing, trance, psychometry, healing clairvoyant and clairaudient medium, can be found at the reception room of the Religio-Philosophical Publishing House, Room 18, No. 127 and 129 South Clark street. Any one desiring communications from departed spirits, will be likely to receive the same through some phase of her mediumship.

Trans—\$1 per hour for each person. Business hours from 9 to 12 A. M. and from 2 to 4 P. M.

Appointments will be made for evening sittings with parties on reasonable terms.

SOUL-READING.

OR,

Psychometrical Delineation of Character.

A LADY would announce to the public, that those who would visit her in person, or send Autographs, Letters or Locks of Hair, for their reading of Character, and their future Prospects, Disposition, and Mental Change in future, Physical Disease, with Prescriptions therefor, will be likely to receive the same through some phase of her mediumship.

The physical and mental adaptation of these readings is perfect, and advice to those who are in need of it, is given. Full delineation \$1, and two three cent stamps. Address—LARA LORD, Box 46, Lake Mills, Wis.

Vol. 7, No. 20—11

MRS. ABBY M. LARLI.

PSYCHOMETA.

J. WILLIAM VAN NAMER, Clairvoyant,

particulars, etc., address, ELIMIA, N. Y.

Vol. 7, No. 21—11

who as to read on trial, with the on receiving the paper re the trial.

We have concluded to comply with their request, by with the express understanding with all who may receive this paper, that if they do not get it on such terms that they at once advise us that such when it will be discontinued. If parties continue to receive the paper we shall stop fifty cents for the first three months, and regular rates thereafter.

IS THERE A DEVIL?

The argument pro and con, with an inquiry into the Origin of Evil, with a review of the popular notion of Hell and Heaven, or the State of the Dead. Price twenty-five cents, postage two cents. For sale at the Religio-Philosophical Journal, 129 So. Clark St. Chicago.

Vol. 7, No. 21

NEW ADVERTISEMENTS.

TO THE PUBLIC.

For sale at the following low prices:

FIRST-CLASS APPLE TREES

60,000 two year, 3 to 5 feet, \$20 per 100.
40,000 one year, 1 1/2 to 2 feet, \$12 per 100.
10,000 Cherry—Early Richmond, 1 to 2 feet, \$5 each.
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10,000 Quince—Early Richmond, 1 to 2 feet, \$5 each.
50,000 Assorted Evergreens, 1 to 5 feet, 25 cts. to \$1 each.
75,000 Arbor Vitae, for hedges and screens, 1 1/2 to 3 feet, \$14 per 100.
25,000 Double-leaf Improved Black Cap Raspberry, \$3 per 100; \$15 per 1,000.
5,000 Davidson's Thornless, \$4 per 100.
10,000 Concord Grape Bunches selected, \$7 per ton; \$60 per 1,000; extra, \$10 per 100; \$75 per 1,000.
10,000 Barre's Early Vinegar 50 cents per gallon.
25 Barre's Pure Grape Vinegar, 40 cents per gallon.

I will deliver any of the above articles on railroad at the price named.
Money sent to accompany the order, or satisfactory reference given. Or goods will be shipped marked C. O. D., where satisfactory. The amount of the bill is sent with the order.
Prompt attention given to all orders directed to

ISAAC ATWOOD.

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LAKE MILLS, WIS.

Vol. 7 No. 21

THE COMMUNIST.

Men and women wishing to co-operate for their mutual benefit, are invited to send for a copy of the COMMUNIST, a monthly paper, 50 cents a year, containing the principles, organization and practical operations of the International Communist Society, incorporated and established in 1848 in London, with a view to securing to every man a permanent home and employment, mutual assistance and support, and education and social enjoyment. Numbers wanted: Address ALFRED LONKLETT, Regent 133, E. cor. 4th and Chestnut, St. Louis, Mo.

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Address Zell's Encyclopedia, 90 West Randolph Street Chicago, Ill.

Vol. 7 No. 21

MORE LIGHT.

H. S. Hall, formerly of the firm of H. S. Hall & Co., of St. Louis, has located at 103 East Madison St., Chicago, Ill., for the purpose of selling Lamps and Fixtures, in Cook's Vaporizing Barner, with all the improvements on same. State and County rights for sale.

Vol. 7 No. 21

DISEASES OF THE

HEAD, EYE, AND EAR, CURED BY

REMOVING THE CAUSE.

DR. H. TONGUE.

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ANAUROSIS.

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Scrofulous Rashes in their various forms. Weak Eyes, Catarrh of the Head, Neuritis, Headache, Rore Throat, partial Blindness. No charge for examination. Office hours from 10 A. M. to 8 P. M.

Vol. 7 No. 21

SEXUAL PHYSIOLOGY.

A SCIENTIFIC AND POPULAR EXPOSITION OF THE FUNDAMENTAL PRINCIPLES IN SOCIOLOGY.

BY R. T. TRALL, M.D.

The great interest now being felt in all subjects relating to Human Development, will make the book of interest to every one. Besides the information obtained by its perusal, the bearing of the various subjects treated is improving and giving a higher direction and value to human life can not be over-estimated.

This work contains the latest and most important discoveries in the Anatomy and Physiology of the Sexes; explains the origin of Human Life; How and when Conception, Impregnation, and Conception occur; giving the laws by which the number and sex of offspring are controlled, and valuable information in regard to the begetting and rearing of beautiful and healthy children. It is high-toned and should be read by every family. With eighty six engravings.

This work has rapidly passed through ten editions, and the demand is constantly increasing. No complete and valuable work has ever before been issued from the press. Price, \$1. Postage 50c. For sale at the Religio-Philosophical Journal, 127, and 129 So. Clark Street, Chicago.

Vol. 7 No. 21

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REVISED AND IMPROVED.

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PAPERS COMPLETE

Comprising Liberal and logical essays on the following subjects:—The Spirit of Progress—Science Development—Individualism—National Reform—The Divine Machine—The National Republic—Homeopathic Medicine—Broken and Frogsy—Society—What am I, where am I, and for what end, whence I draw I bring, to what period I belong—Ideal and their Progress—Our globe, and think of our—Representative—The utility of pain—A Plan for little ones—Angels, what are they?

What is man?—Of the materiality of the human body—Utility of man—Necessity to mothers—Selfhood—And when he comes to himself? What is truth, he not at all only be a private person, but a public person. The Broken and Frogsy, the nation's name, Harrowing by spirit, spirit, spirit, the spiritual hand, and their Progress—Our globe, and think of our—Representative—The utility of pain—A Plan for little ones—Angels, what are they?

This work has rapidly passed through ten editions, and the demand is constantly increasing. No complete and valuable work has ever before been issued from the press. Price, \$1. Postage 50c. For sale at the Religio-Philosophical Journal, 127, and 129 So. Clark Street, Chicago.

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2. To the present members of our club.

3. To every man, woman, and child, wishing to join.

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1000

Religio-Philosophical Journal

S. S. JONES,
EDITOR, PUBLISHER AND PROPRIETOR.

Office, 187 & 189 South Clark Street,

LATE 1869.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

CHICAGO MARCH 19, 1870.

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(Continued from last week.)

SPIRITUALISM OF THE BIBLE, NO. XII.

EARLY HISTORY AND DEVELOPMENT OF JESUS.

The Philosophy of Inspiration and how Developed. Animal Magnetism, and Etherial Magnetism.

For five successive numbers of the JOURNAL, we have traced the history and development of Jesus, teaching some grand truths, and at the same time teaching a lesson that will be of some benefit to the world. At the present time, we find too little of the practical lessons of life in these philosophical discussions, which the inquiring mind is ever seeking for. In the narration of events that far, and in the imputation of the truths therewith connected, we have endeavored to not only show the close relationship existing between the mundane and supermundane spheres, but at the same time send a gleam of sunshine into the human soul from that Supernal Sun of truth, whose beams are as free and pure as the water from the crystal fount. In our writings, the practical lessons of life will be taught in a manner, that all can understand. A high-toned morality will ever distinguish those ideas that flow on the stream of inspiration from the Summer-land to us. On that silvery cord, strong yet delicate, are strung the choicest ideas of the wise sages of the Spirit World, and whenever they can connect it with a human mind on earth, they do so, and their ideas naturally drop upon it like the parting rain drops from the murky cloud. Inspiration is the grand connecting link between the mundane and supermundane spheres, and through the instrumentality of that, the world has been enabled to progress and improve in all things. Between all things in the material world, there is a connecting link, so potent in its action that a blow with a hammer will cause, as it were, the whole universe of God to vibrate. The connection between mind and mind is no less intimate and grand, and the result of the continual working thereof, is eminently well-calculated to improve the whole human family.

In the development of Jesus, we find a beautiful current of inspiration flowing through his nature, bearing upon it the ripe fruitage from the Spirit World, and it was through the instrumentality of this inspiration that he exhibited so much knowledge, and was enabled to meet the inquiries of the Doctors in the Temple. This inspiration flowed through his organism without meeting any obstruction, and the choicest treasures from the Spirit World were transmitted to the children of earth, bearing upon them the bright, ethereal light that distinguished them in the Supernal Spheres. In his embryonic condition, his development was unimpeded, and that current of inspiration established, that enabled him to give utterance to such divine truths. As we said in a previous article, there was a circle of spirits that had his embryonic mind in charge, and who mainly through the instrumentality of "visions made on the sensitive mind of the mother, gave a peculiar tendency to his nature. While these beautiful visions acted as important part in his development, they were not the most important action on the part of the circle of spirits who had him in charge. Now here is another grand truth. The human brain is a peculiar part of the system, and through the instrumentality of that, these glittering gems of knowledge from the Spirit World are transmitted. Within this brain is the spiritual brain, as it were, an exact counterpart of it, and it is the spiritual brain

that is acted upon principally; but in order to accomplish the result desired, they first crystallize the material brain, or thoroughly magnetize it, and then their influence directed thereon causes beautiful vibrations to occur, which the inner brain at once senses. The outer brain is to the inner brain, what the outer eye is to the inner eye. The natural or physical eye don't see any more than the mirror does on which your image is imprinted. The brain don't see, nor does the natural eye see, but it is the spiritual eye that discerns all things. If the natural eye only saw, how could you remember when you arrived in the Spirit World what you had ever seen. If such were the case, you would be compelled to learn everything there anew. The spiritual eye sees material things through the instrumentality of the material eye. At a glance the reader will recognize the truth of our statements. Now, it is not the natural eye that hears, but the spiritual ear. If not, how could your spiritual ear detect a tube that you had learned in earth life. The material brain is intimately connected with the spiritual brain, or the latter is interblended with the former. Now, suppressing the optic nerve is paralyzed, can you see? Of course not. Supposing it is partially paralyzed, then the vision will be confused and indistinct. You recognize this as a truth. The connecting link between the material and spiritual is disturbed. Throw a pebble on a lake when the water is crystal pure, and see those delicate undulations—they do not cease their action until every particle of water is gently moved in that lake. But throw a stone in a lake whose waters are muddy, and do the same move as regularly and freely? Of course not. The outer brain, if no obstructions in it, will convey thoughts to the inner brain with automatic regularity, from the angel world, and it will recognize the same. Now this current of inspiration might be directed upon some brains, and it would not effect the same in the least, from the simple fact that it is so full of obstructions that it can't.

The circle of spirits who had Christ in charge worked systematically and in accordance with the laws of nature, and their first effort was to lay the foundation for a perfect connection between their minds and his, and in order to do that, they were compelled to commence their work while he existed in the germ, for then it is comparatively an easy matter to change the condition of the brain or any other part of the system. During his embryonic growth, at certain hours of the day, the brain of the germ Jesus was thoroughly magnetized, or placed under the influence of spiritual magnetism. Now here is a grand truth, which philosophers in the past have failed to recognize. They have failed to understand the grand work which the Spirit World have been enabled to accomplish, and consequently have advanced ideas that have no foundation in fact. The human system is impregnated with animal magnetism—no better name could be given it. The human brain particularly, is largely impregnated with it, and in one sense, it looks therein like a dense cloud. Now when a spirit circle is developing a medium, acting on the brain, they displace this animal magnetism with spiritual magnetism, and the result is that the mind can discern spiritual things. In order to develop Jesus, one third of the time while in the embryonic condition, his brain was depleted of its animal magnetism, and thoroughly charged with spiritual magnetism, and in so doing they prepared him for that beautiful influx of inspiration which ever afterward characterized him. Inspiration is spiritual and must be conducted through a spiritual medium. Animal magnetism is so gross, that the beautiful current of inspiration cannot flow through it. The reader will understand our position. Here is a truth all the learned philosophers of the day have failed to recognize. Displace the animal magnetism (or render it negative, which is equivalent thereto) of the brain, and you induce a sound magnetic sleep. Displace the animal magnetism of the arm and it becomes paralyzed, and can be amputated without inflicting pain. It is not, then, charging a person with magnetism that induces sound magnetic sleep, but rendering the same entirely negative, which is equivalent to a gradual withdrawal of it temporarily from the system. The subject, if not molested, will remain in a magnetic sleep, until nature's forces destroy the negative condition, or furnishes a supply requisite for the organs of the body to move on in their usual way. The operator, then, in "throwing magnetism on a subject," actually extracts it from the system, or renders the same negative, and when "he throws it off," he furnishes an additional supply, and consequently the subject awakes.

Now bear this in mind, then, that animal magnetism is material; etherial magnetism, spiritual. Animal magnetism is the medium through which the spiritual senses hear the voices of earth's children, and sees the numerous scenes everywhere spread out around us. Etherial magnetism is the medium that conveys the voices of the spirits to the spiritual ear; enables it to hear the most exquisite music of the Spirit World, and see spirits and the beautiful scenery of the Summer-land.

Christ's development was exceedingly varied. His brain was rendered so susceptible that the spirit circle who had him in charge could change the character of the same in a twinkling, extracting the animal magnetism, or rendering it negative, and supplying its place with etherial magnetism. Under the influence of the latter, he could be highly inspired, and could receive impressions from the Spirit World, give utterance to those thoughts that had been garnered up in the Summer-land for ages, for want of a proper mind through which the spirit could transmit them to the people. There is a grand law embraced in this subject, the true nature of which the ablest minds of the present day have failed to grasp, and yet it is so simple that the common school boy can understand it. This displacing the animal magnetism with etherial magnetism, in the brain, the spirit circle crystallize

ing it, on account of its wonderful clearness, and the exceeding readiness with which the current of inspiration can be transmitted through it. The truthfulness of our position will more fully appear in forth coming articles.

This grand operation of displacing the animal magnetism, (we mean in all cases rendering it negative, which in one sense is equivalent thereto) of the brain, is not an easy matter, and in many persons can never be accomplished. In some it can be partially accomplished, and in proportion to its displacement, will the person be subject to spirit influences.

Indeed, the brain can be so fully charged with etherial magnetism, under certain circumstances, that the current of inspiration flowing through it will sound to the subject like a person speaking in the distant part of the room, and he will appear to listen, while the words are continually dropped upon the mind. How grand is this theme. There is a grandeur in all things. How little the world understands this process of development. Within it is a vein of philosophy that sparkles beautifully, and that points heavenward for its origin. In future numbers of the JOURNAL, we will tell you, perhaps, how to induce the magnetic sleep, and many other remarkable things connected with the human mind, of great value to all.

In our history of the development of Jesus, we have taught an important lesson—just that which has been impressed upon our mind. Words fall upon our mind in endless succession, never failing to convey an idea of practical utility, or to impart an important lesson of life.

This inspiration we highly prize, and has been gained by six years' attention to those laws that spirits pointed out to us, and which we have implicitly followed.

HOME.

THE ECCLESIASTICAL COUNCIL.
DOGMATIC FORMULAS REPORTED BY THE
PRELIMINARY COMMITTEE.

From the Pall Mall Gazette.

It will be remembered that among the propositions submitted to the council by the preliminary committee was a series of dogmatic formulas. The first three are issued, and have now reached us. The "Civiltas Catholicas," the special organ of the Pope, has just published a series of articles, which are now considered as having been obviously intended to prepare the Catholic world for the appearance of these canons, of which the following is a translation.

THE CHURCH OF CHRIST.

CANON I. Whosoever says that the religion of Christ is not existing and expressed in any community established by Christ himself, but that it can be rightly held and exercised by each individual for himself, and without regard to any community which constitutes the church of Christ, let him be anathema.

CANON II. Whosoever says that the church has not received from Christ any positive and unchangeable organization, but that it is, just like any other human community, mutable and transmutable according to the changes of time, let him be anathema.

CANON III. Whosoever says that the church of divine promise is an eternal and visible community, but a purely internal and invisible one, let him be anathema.

CANON IV. Whosoever says that the true church is not the community of all Christians, but a new and more exclusive community, and defined throughout them all; or that the community of all Christians is not the church, but a mere external and accidental one, let him be anathema.

CANON V. Whosoever says that the church of Christ is not an institution absolutely necessary for reaching eternal happiness, or that it is not a part of the divine blessing through the exercise of any other kind of religion, let him be anathema.

CANON VI. Whosoever says that the authority with which the Catholic church possesses and condemns all religious sects separated from its communion is not properly derived from Christ, or that there is any other source of authority, let him be anathema.

CANON VII. Whosoever says that this very church of Christ can fall into darkness or error, or so deviate from the truth in faith and morals, as to fall away from its original institutions into depravity and corruption, let him be anathema.

CANON VIII. Whosoever says that the present church of Christ is not the last and highest institution for reaching eternal happiness, but that there is another to be expected through a new and more complete effusion of the Holy Spirit, let him be anathema.

CANON IX. Whosoever says that the infallibility of the church is restricted only to things contained in the divine revelation, but is not extended to other truths, let him be anathema.

CANON X. Whosoever says that the church is not a perfect society, but that it is a corporation, or that it is a mere instrumentality for civil society or the state, let him be anathema.

CANON XI. Whosoever says that the church, divinely instituted, is like a society of equals, and that the bishop, pope, or other ecclesiastical power is not a power bestowed upon him by divine right, and which they are to exercise, let him be anathema.

CANON XII. Whosoever says that Christ our Savior and Redeemer, has conferred upon the church the power to give laws and statutes, let him be anathema.

CANON XIII. Whosoever says that the true church of Christ, out of which there is no salvation, is any other than the holy Catholic and Roman apostolic church, let him be anathema.

CANON XIV. Whosoever says that the holy Apostle Peter was not appointed by Christ as the first of the apostles, and that the church is not bound to him, let him be anathema.

CANON XV. Whosoever says that the church is not the highest and fullest power of jurisdiction over the whole church, or that its power is not direct and legitimate over all the members of the church, let him be anathema.

CANON XVI. Whosoever says that the independent church authority, as established by the civil church, and bestowed upon her by Christ, and the supreme civil power cannot exist together, so as to preserve the due rights of both, let him be anathema.

CANON XVII. Whosoever says that the Power necessary for the government of a civil state does not emanate from God, or that one is not bound by divine law to submit himself to such power, is repugnant to the natural liberty of man, let him be anathema.

CANON XVIII. Whosoever says that all rights existing between men arise from the political state, and that there is no other authority besides that so constituted, let him be anathema.

CANON XIX. Whosoever says that the supreme rule for the civil state is the law of nature, or that the judgments of the church concerning what is lawful and unlawful are not to be regarded, or that the church may be something allowed by civil rights that is not allowed by church rights, let him be anathema.

CANON XX. Whosoever says that the laws of the church have no binding power, or extending so far as they are confirmed by the sanction of civil power, or that civil power has the right to command or to forbid in matters of religion, let him be anathema.

REMARKS.

Here we have the first installment of fulminations from a large body of men of undoubted intelligence, the most loyal of whom are the representatives of the various dioceses of the Roman Catholic Church in the United States—the boasted land of the free, and we trust, the home of the brave.

How such men as those now congregated in Rome as representatives of this country, understanding the genius of Americans and their free institutions, could without previous agreement and concert of action regarding some secret conspiracy against our Government and the liberties of our people, boldly declare such sentiments as are embraced in the above canons, and anathematize

the whole human family for refusing to accede to them, we are unable to comprehend.

These fulminations, if regarded at all, can not be regarded otherwise than as an insult to our Government, and people. In and of themselves, they are harmless, and the only effect they could produce, would be to extort a broad grin from every true freeman and patriot of our land; but when we see a manifest determination on the part of the representatives of a body of people which forms so great a portion of our population, to anathematize in such a wholesale and unreserved manner, and in doing so, manifest such a determination to revive the papal power and re-inaugurate the rack and gibbet, we come to the conclusion that these canons are "no trifle," aimed at a people whose ancestors fled to this country to escape from the tyranny of Popery, and who ultimately established a government, the wisest and best the world has ever known, because among other things, all the Gods worshiped by mankind were left out, and all the people made free to choose their own Gods and worship them or not, as they saw fit. It will be noticed that the first words of each, and every canon are, "Whosoever says," and by which, we are led to infer that the canons are intended to rest alike upon all mankind, of whatever name or nationality.

The Protestant portion of the so-called Christian world, have become alarmed at the steady, rapid and persistent innovations of Popery and Liberalism in this country, and have called a World's Convention of all Evangelical Christians, termed the "Evangelical Alliance," which is to meet in New York City, next September, to mount their canon; and judging from remarks made at a meeting of the New York branch of that body of self-styled Christians in September last, we may expect to see a general unanimity of feeling existing among the representatives of all denominations, which form that august body. They will come prepared, to yield all denominational differences, for the sake of making a common cause against what they term their common enemies, viz: the Catholics, and all Liberals and free thinkers of this country.

As an indication of the sinuous of these self-righteous Pharisees, we see a pious (I) Supreme Court Judge of Ohio, rendering his decision in favor of having the Bible introduced as a reading book in our common schools, against which all Catholics protest, very many Protestants protest, all liberal minded persons protest, common sense, common decency, common honesty and fidelity to the best interests of our Government and people protest; and ere long, when these protests shall have been embodied, they will surely be heard and heeded.

The next grand scheme of these would-be conservators of the people is, to have the United States Constitution so amended as to acknowledge God as the Supreme Ruler of the universe, and Jesus Christ as mediator between God and man, so that all men who profess to have been called of God to preach the gospel, and any others who may hereafter make a similar profession, may be acknowledged by the Government as successors of Jesus Christ and his apostles. By this move, the Protestants are unwittingly playing into the hands of the Catholics, for in reality, if there is, or can be any such thing as apostolic succession, the Catholics alone can lay claim to it—inasmuch as the Protestants are accusers from that church—renegades and interlopers—split up into a thousand different sects, each trading upon their own book, and each claiming to be "Exceller," and they will only unite under the necessity of combining all their strength to fight their battles against the freedom of opinion in religious matters. We wait with no little degree of impatience and lively interest, in anticipation of what shall transpire at the forth coming meeting of the Evangelical Alliance, to be held in New York City in September next, and we have no desire to curtail their freedom to thus meet and mount their canons, nor do we care how light they draw the cords, the tighter the better, to tie and that this whole theological machinery be brought to bear upon the liberties of the people of the United States, until all shall be forced to take sides. When this shall have been accomplished, and the press and the people have fairly taken sides on this question, should the canons of the church prove to be only Quaker guns we shall have such a war of words as must result in the total annihilation of their dogmas; and should their guns prove to be metallic their authors and gunners will have the same fate.

Should those whom the Gods would destroy by first making mad, so arouse the country as to bring on a conflict of arms, we shall have such a war as no country has ever been blessed with; we say blessed, because all great progressive movements come through revolutions such as this country has just passed through—hence we would rather urge the thum screw fraternity to so gird up their loins and strengthen their muscles, that they may be enabled to turn their screws to some purpose.

The Church and the State are fearfully corrupt—they are literally running over with bile, and our opinion is, that all the old school doctors of the Spirit World have been holding a council, and determined to administer such a dose of blue mass as will most effectually clean out the body politic, and set the whole governmental and religious systems at work in a healthy manner, on a harmonious plane; a plane of common honesty, common decency and common sense; God speed the day—for which the earth waits—the bodies and souls of men wait, the angels wait, and these cannot wait in vain.

Key to Honest Wealth.

We have received from the New York Publishing Co., 21 Courtlandt Street, New York, a new work of positive merit and great practical utility, entitled "THE KEY TO HONEST WEALTH; OR HOW TO GET RICH," price only 50 cts. (post paid). This work contains much reliable and practical information, never before published, adapted to all classes, trades and professions, and needs but to be seen and perused to be appreciated. As an infallible aid to "SUCCESS IN BUSINESS," it should be in the hands of all; its high moral tone is also a commendable feature. Agents would do well in selling it. For sale at this office.

M. TOWNSEND.

Of West Liberty, Iowa, finds the JOURNAL too much meat for his digestion, verifying that milk is designed for babes. He thinks we are "too liberal." We have to say in reply, God and angels for bid, that we should ever be a narrow contracted bigot.

Poor Timid Souls—How we pity them—We have been there.

There are many men and women who have liberal sentiments, but dare not express them, for fear of what their neighbors will say, or think about it. We experimentally know but little about such feelings, yet we confess that in our younger days we did venerate the Holy Bible with a blind idolatrous devotion, worthy of a Hindu.

Nearly twenty years ago there was a Bible convention held at Hartford, Connecticut, in which, our then freshly inspired Br. A. J. Davis, took a conspicuous part. When the call for that meeting was published, we felt timid, and secretly thought it was going too far; and that was about the last we thought up in the subject until we fully realized that the Holy Bible was simply the work of men, like the sacred books of the Hindoos, Mahomedans and Mormons, no more, no less, and all contain some wholesome truths—historical facts, moral maxims and an immense amount of trash and lascivious sayings, inspired by the over active passions of so-called holy men, fashioned after God's own heart, if their own declarations are to be taken as truth.

That all authors are inspired, we doubt not—some through their idealism, some through their causality, some through their veneration and organs of justice, and others among the ancient of days, who are esteemed very good, through their sensitiveness. For further particulars upon the latter subject, see Solomon's Songs.

It is not for us to say that the revelations made from the above named phases of inspiration, which are found in the so-called sacred writings, are not good in their place, and suited to certain classes of minds. What we do desire to be understood as saying is, that these devotees and idolatrous worshippers of the Holy Bible, should be willing to allow their neighbors to read and believe authors, who confine themselves to well-established facts, sound reason, and common sense, to say nothing of science, philosophy, and chaste language, without being traduced and vilified for so doing.

The timid think it better to put up with theological bosh, pious delusion, and cruel persecution, for a while longer, hoping for a good time coming. Precisely so was it with the timid in the days of the American Revolution. Then the cry of some was, loyalty to the crown—a few more petitions for redress. This was practiced while the bonds of servitude took another turn, and but for the bold, and so-called desperate men, who tossed the tea into Boston harbor, and others like them, we to-day might have been but the dependants of the British Crown, instead of a great and independent government.

So while both branches of old theology—Catholic and Protestant, are holding world's conventions, for the purpose of subjecting the human mind to abject servitude, with an identically same central idea—the divinity of the Nazarine, as a basis of a right for ecclesiastical rule, we hear the cry, forbear! forbear! middle with the idol. Some of our tried friends can not stand the sneers of old theology.

Great God and good angels, guard them in this their trying hour! But we pray that our hands may be strong to do thy work nobly and faithfully; and that millions of our fellow men and women be inspired to lead, aid, and comfort to thy noble workers in the field of mental emancipation.

CLOSE OF VOLUME SEVEN.

This number closes volume seven of the RELIGIO-PHILOSOPHICAL JOURNAL.

We shall commence volume EIGHT with two THOUSAND extra copies, so as to be able to furnish subscribers with that volume complete, for some weeks to come.

The promises of our spirit friends, during the darkest hours of the JOURNAL, and while it was surrounded by enemies, who by speeches and resolutions, in private and public, were doing their utmost to weaken the confidence of those who had been its friends, is more than realized.

In the darkest hours of the JOURNAL's history, among the more encouraging symbolical representations given, the following was pictorial meaning:

Sister Morrell in a trance saw for us a towering pine—snow bound, which reared its evergreen head, far above the other timber of the forest, and the birds of the air gleefully fed their young among its branches. The glorious orb of day melted the snow far below, and a carpet of green took its place, and its congenial shade became the resting place of the weary and careworn traveler. New life and vigor was visible every where in and about it. So the congenial rays of light from our beloved JOURNAL (angelic inspirations), have dispelled all doubt and uncertainty of its success in the minds of the people. Its ample columns furnish acceptable, mental and moral nourishment for the hungry and thirsting soul. Its selfish opponents have disappeared, while the simply honest, but prejudiced opposers, have become its true friends.

Thus the promises of angel friends, with whom we are in daily communion, are fulfilled. To be faithful in duty when required, is a guarantee of success.

Corrections Cheerfully Made.

Every person sending money to this office for the JOURNAL, should look carefully to the little yellow slip posted on to the margin of the paper or on the wrapper, and see that the time for which payment is made, is correctly stated. If any mistakes are made, we cheerfully correct them. It usually takes about three weeks to get the mail list changed. If changes are not made by that time, after money is remitted, we will of the fact and we will at once look to the matter and make corrections, if the fault be at this office.

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..... R. V. WILSON

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CHICAGO, MARCH 26, 1870.

VOL. VIII.—NO. 1

Literary Department

For the Religio-Philosophical Journal.

THE CONTENT.

BY MRS. A. L. ANDREWS.

Gird on thy armor, brave soul,
And manfully stand for the right;
The palm of victory shall be thine;
For truth in the contest grows bright;
And soldiers that go forth to battle the wrong
Must always be noble, courageous and strong.

Through storms must your weary feet tread,
For malice and envy and hate,
Their shafts of wrath will pour down,
Their venomous cravings to slake,
But never can they vanquish, if thou wilt be strong;
And never once yield to oppression and wrong.

Black clouds all around thee will lower,
For bigotry, prejudice, pride,
Will crush thee with all their power,
And all of thy efforts deride,
But truth is invincible and strong,
And will always be victor of error and wrong.

Then let not thy soul be cast down,
Though thy burden be heavy to bear,
Be long shall the faithful be crowned,
And the laurels of victory wear,
And the world will forever be praising
Of those who redeem it from error and wrong.

SACRIFICES.

The Old Jewish Religion, and the Extreme Absurdity Whereof.

BY J. STEPHENS.

It always seemed most astonishing to me, how great minds like Alexander Campbell and others, could go prostrate their reason and good common sense, and superinduce that imbecility of mind which permits them to see, or to think they see any thing in the ancient system of sacrifices, but a low specimen of the most rank and disgusting heathenism. Alexander Campbell the great, taught us in his school while studying theology under him, that the peculiar institution of sacrifices, which embraced the taking away of animal life, was typical, and indicated that man had forfeited his life in "the fall." And the slaying of these animals as a substitute for him, was an acknowledgement on his part, that his life was forfeited, and that if he should receive his life, he himself would have been slain instead of these dumb animals.

But Adam and Eve fell, and we lost all, say they. In the first place, the foolish story about man's fall is one of the wildest chimeras that ever danced through the cranium of man—one of the world's greatest mistakes. The story is a lie in the beginning,—absurd in the middle, and humbug in the end!

The history of man, and his doings upon this planet, shows his fall to have been a long continued, steady and progressive fall upwards! Yes, man's career has been ever upwards, from the time when he used to be an animal, running wild in the woods, even until now.

But Adam and Eve fell, and we lost all, say they. If Adam and Eve were so low and ignorant, and so closely upon the animal plane, that they did not know they were naked, then they had not to fall, and I think it did not hurt them much. But I rather think that if they had not eaten the forbidden fruit, and have been turned out of the garden, they would have been animals yet!

I think it done them good. The fruit of the Tree of Knowledge never hurt any body; but the greatest trouble with the world is, they don't eat enough of it.

All the knowledge, science, philosophy, invention and discovery that we now behold in the world, which enable man to cut such a brilliant figure and to stand so high upon the mount of civilization, is in consequence of our first parents eating of the forbidden fruit of the tree of knowledge. It was the greatest act of their lives, and crowned with the best of consequences.

But this story of creation, Garden of Eden, fall of man, the forbidden fruit, the serpent, snake, &c., &c., is all a fabrication.

As a real history of things that literally transpired, there is not one word of truth in it; but taken as an allegory, there may be a shadow of truth deeply hidden; and covered up beneath its symbolical language.

But as to sacrifices: "Without the shedding of blood, there can be no remission of sins," said the Jew. "No, nor with the shedding of blood, there is no remission of sins," say I. The consequences of sin must be met; they can not be remitted. The Jew thought that man and his God were estranged from each other by the fall, and that God could only be propitiated by a sacrifice, offered unto him by a priest for the sins of the people.

These sacrifices were to be animals, bulls, lambs, rams, heifers, &c. These animals were slain, fried and roasted upon a pile of stones and wood, called an altar.

The whole performance must have been laughable! A strange religion that contains such silly rites. The Jews were a strange people, and their religion was crammed full of silly rites.

Circumcision was another beautiful practice of theirs. Mutilate and cut to pieces the beautiful bodily organization that God gave them, all for God's sake! No wonder the nations around them hated them. What an idea they had of God! Now I should call that religion which required the sacrifice of an old homely ram, a ramshorned religion; and that which required the blood and pangs of a red heifer, a caustic religion; that which required the sacrifice of lambs, a sheepish religion; and that which required the sacrifice of a great pawing, roaring bull, a bull religion!

This is the reason, I suppose, why the Christians go to the Jews for their religion, instead of going to the Greeks or Romans—they think the Jews had such a *bully* religion! The study of Jewish history and of the remnant rites of their religion will naturally lead one to the conclusion that *nonchance* have a better idea of the true God of nature than they had. The Christian has become ashamed of many of the Jewish rites. He now quietly lays them aside; but for fear that there might perhaps be something in the heathenish rite of circumcision, he institutes a milder rite, and one which he can apply to females as well as to males, and declares that it came in the room of circumcision. Baptism came in the room of circumcision, say they. *Humbug!* One rite was never gotten up as a substitute for another. Never put new cloth in old garments, nor new wine into old bottles; said Christ. There is nothing that I can think of just now, that should come in the room of circumcision or of baptism either, but a little good, hard, common sense! That I think would be a very desirable substitute. The Jews were the meanest people on the whole face of the earth to receive a religion from. They were the most superstitious and had the poorest idea of God. The Hindus bent them all to pieces on the true idea of God. His God was impersonal, and lived through all life. "Extends through all extent, wastes undivided, operates unspent." It was the most unfortunate thing in the world for the Christians that they drew their religion from the Jews instead of some other eastern nation and people. By so doing, they became obliged to perpetuate their collection of old religious writings, called the Old Bible. "It being full of such absurd stories, indecencies, and unscientific accounts, concerning the creation, fall of man, &c., that it is running the world into infidelity, and the Christian church is the cause of all the trouble. They can't stop it, nor they never will stop it, until they discard the old Testament altogether, and mix in a little reason, science, and common sense in their new Testament,—then if they catch the spirit of progression, which is the spirit of the age, and more forward they will live,—otherwise they will go down to oblivion and the great Car of Religious Progression will roll over them. No person can sit down and read the old Testament for five hours, and not feel that he is fifty years older than when he got down.

Christ never contemplated patching up or reforming the Jewish religion, but he rather contemplated a new religion altogether. "Never put new cloth on old garments, nor new wine in old bottles," said he. The old Jewish religion was based on "flesh." Christ based his on "Spirit." Hence the New Testament should be divorced from the Old. The great mistake which the Christian church committed in trying to carry along with them two testaments instead of one, will yet prove their utter ruin and render their religion a failure in the world: Christ's second coming will be without a sin offering unto salvation. The reason why, is very plain. The world will have discovered by this time, that there is no forgiveness of sins, hence there will be no need of a sin offering. But Christ said that he had power on earth to forgive sins, he meant to cure diseases, therefore he said to the sick of the palsy, "arise, take up thy bed, and walk." The sin against the Holy Ghost or holy spirit cannot be forgiven, said Christ. All sins which men commit are against the holy spirit within him,—that is against his own spirit, and they cannot be forgiven; they may only be outgrown. Men cannot sin against God. If they sin, it is only against themselves. If we sin, we must suffer—no vicarious atonement can atone for the responsibility. True, all sins must be atoned for, but they must be atoned for by the men who commit them. Men will find this to be true when they pass to the second sphere, even if they should discover everything else to be falsehood.

The Witch at Endor and Samuel Rebuking the Immortality of the Soul.

LETTER FROM MRS. ANN TAYLOR.

EDITOR JOURNAL: Noticing in your paper of Feb. 19th inst., an article from the pen of H. L. S., in reference to a sermon by J. C. White, from the 28th chapter of 1st Samuel, and that he had propounded questions to the Rev. Divine, but had failed to get the "light" he wished on the subject, we thought, perhaps, it might help H. L. S. by informing him how the Rev. J. C. Cooper disposed of the Woman of Endor, Samuel, and Saul, in a sermon delivered sometime in July, 1869, in the Methodist Church at this place, of which he has been charge. In the first place, Saul was forsaken by God, or he would not have sought familiar spirits, and that the woman of Endor was a Jew person and could not tell the truth (the Bible to the contrary notwithstanding), and that it was all the works of the "devil," and to sum it up in a word, there was nothing in it, for it was impossible for a departed spirit to appear and communicate with mortals. Sometime in December, we had a course of Temperance Lectures by E. P. Barnham, in one of which he made the remark that "life and immortality were brought to light" in the gospel, through Christ, and that it was not demonstrated in the old testament. The Rev. J. C. Cooper then gives out to the congregation that he should endeavor to show them on the next Sabbath; that it was a fully taught and old as the new testament, and brings up that same old "witch" that could not "tell the truth" that same demon, "Satan," to prove the immortality of the soul. If I could give the sermon in full, it might be instructive. I have given the substance and if it helps you out any difficulty into which you have fallen, our object is gained.

Communication from Austin Kent.

TO J. R. FERGUSON.

DEAR BROTHER:—From my soul, I accept the paternal hand you extend to me. You do not call your article a reply to mine, and it is not. I am sure the readers of the Journal will forgive me and Mr. Jones for anything they may dislike in mine, in view of the richness of the article it called forth. Over a column of yours is the best defense of the rights of all men to mental freedom I remember to have read. It is the essence of the true spirit of the paternal brotherhood. You may look for some notice by me, of the last half of your article. I fear I do not fully understand this part of it. Here I find you my opponent in the use of words, and I am sure, in ideas. I am too feeble in mind to do full justice by yours, and shall not attempt it. In conclusion you say "It is all good or all bad." "It is all sickness or all health,"—all happiness or all misery. You will not say so much. You ought to be consistent. You say "there is no distinction in the universe of eternity, nor in distinction as men make it." No, no, brother. If such a God—such a "name"—if infinity, should you not say—only as God makes it. Even man's imagination is a part of God—a part of infinity. (I see you add finite to infinite, as do all Christians.) If we begin to charge man alone in his individuality as being the *only* responsible cause of this or that, where shall we stop? I understand Brother Jones to write finite individuality as being the cause of the trouble. The world, and suns. In saying "It is all good or all bad," you seem to leave no room for any difference. In this, you do more than say "all is one." You say all is alike. You virtually say "all is unmixed good, or unmixed evil; all is happiness or all is misery." In my article I said "good means happiness; evil means misery." Do you object to my definitions? Do you believe our race would ever have coined the word good only as they realized happiness, or the word bad—evil, only as they experienced pain and misery? I am sure they never would coin these words with their present meaning. As you must have used these words, I ask for the evidence that either good or bad exists. In the sense in which we find good, as we truly find bad. Brother, can anything be really good, of real value, only as it is, or as it gives happiness? Can anything be bad only as it is, or as it gives pain and misery? Can you make us understand what such good and bad is, or can be, which has no relation to happiness, or misery? I am curious to know. If you find nothing of this kind, then did you mean to say, "all is happiness, or all is misery." Do you deny either? Please tell us why you call something good. I desire to write under my plain belief in an infinite, quietude, the racking of my brain, the unceasing unrest; all, all cry out to me, *where is thy God?* Would you say the same as to physical pain? If not, why not? Do not even seem to write cruelly of yourself or others. Is not all this pain and discomfort, from such a part of God? From your article you plainly believe in an infinite, quietude, the racking of my brain, the unceasing unrest; all, all cry out to me, *where is thy God?* Would you say the same as to physical pain? If not, why not? Do not even seem to write cruelly of yourself or others. Is not all this pain and discomfort, from such a part of God? From your article you plainly believe in an infinite, quietude, the racking of my brain, the unceasing unrest; all, all cry out to me, *where is thy God?* Would you say the same as to physical pain? If not, why not? Do not even seem to write cruelly of yourself or others. 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And ever near us though unseen,
The dear immortal spirit treads ;
For all the boundless universe
Is life—there are no dead.

BY W. B. FAHENSTOCK.

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Of Oregon, Feb. 17th, 1879, by Benjamin Todd, C. F. Kent, to Mrs. Elizabeth Suritzer, both of Oregon City.

There are some people in this far-off land of the Pacific coast, who have independence enough to employ liberal speakers to perform their marriages and bury their dead. They think in the one case that the rites will be just as strong, and in the other that the bodies will be just as sweet and sound as though the holy (?) hand of some orthodox priest had been raised over them. Some might call it sacrilege, but it happens that there is a

reaching this side of irrepressible inquiry. And mediums spring up in every possible direction and of every variety of phase.

In this city, I find a rapping medium of the highest order; only, moments call will often at any time of the day, bring perfect showers of response. Could this medium, a young lady of most unassuming and innocent disposition, be secured the select and steady conditions requisite to believe she would soon equal our best test mediums in the number of responses. I find a number of excellent seers, poetic and writing, as well as drawing and speaking mediums in this locale, but they have had little opportunity for proper unfoldment during the war. Now, however, let us hope that peace will gladden all our borders and unite us in the temple of Brotherhood and Humanity.

Heavenly Terra

ments, is so, precisely an occurrence that it is not necessary for me to dwell upon them here—so to their powers of moving physical bodies, trans-
 porting flowers, and showing hands and often other parts of the body, are matters that any person can witness in the presence of physical mediums. The spirit being entirely freed from the body, is in consequence more transparent and circumscribed—so much so, that, deceptive in-
 fluences are impossible. The spirit is more than
 the body, and more than his neighbor, and as the
 brightness of the spirit is more or less, so is the
 amount of their wisdom and goodness much or

SPERITUALISM.

[From the Baltimore Telegram.]

About six weeks ago at the solicitation of a number of our most respected and intelligent citizens, we threw open our columns to a free, full and open discussion of a subject which is interesting the most scientific and thoughtful, and agitating the zealots of every religious sect and creed:— We were appointed to, to afford facilities for giving the public the benefit of a controversy which was then raging between the champions of the believers in the faith, "Spiritualism," and those who were consistent on the part of

As the columns we freely offered have been awarded on one side, we do not feel justified in continuing the discussion of matters pertinent to one sect of denomination, and after this week, unless the gauntlet which the Spiritualists under the lead of Mr. Danks have thrown down to the Churchmen is taken up, we shall confine our regular publication of the studies on the subject of Questions of the origin of religious or political sect or party, and whilst we are ever willing to open our columns to a useful controversy upon any important subject, we must decline to devote them to the exclusive exposure of the theories of one sect or party, or to particular cases. We give notice, however, that in the future as in the past, we shall be pleased to receive any communications from any and every source, for or against Spiritualism, or upon any other topic which interests the intelligent public, and we shall be glad to publish them, or to insert an honest zeal shall inspire churchmen or Spiritualists, minister or layman to enter the lists in behalf of what he believes true and important.

Resolved, That in the passing away of Brother Madison to the spirit land, the Children's Progressive Lyceum has sustained a great loss, his ability and adaptation to the work of instruction and devotion to the interests of the Lyceum will be sorely missed and sorely felt. But alas! we deplore the absence in the form of our friend and brother, we are made to rejoice in the assurance our philosophy gives us that:

There is no death! The leaves may fall,
But the flowers may feel birds come to sing;
They only wait, through wintry hours,
The coming of the spring.

There is no death! Ad angel form
Walks o'er the earth with silent tread;
Ere hence our loved ones, things as yet,
And then we will have them.

ministers so kindly to my ulterior wants. Its bright fresh garb is associated with many pleasant memories of the past, and it is the bearer of many sweet and tender messages from the bright ones on the shining shore. Your paper has become a necessity. The soul-elements it brings strengthen and inspire.

DAYSVILLE, ILL.—A. Newton, M. D. writes.—

REMARKS:—We will gladly enter the brother's name in our Speaker's Register, if you will furnish his name in full.

RIPON, WIS.—M. Baldwin writes.—I am glad to see the circulation of the JOURNAL steadily increasing. I have been acting a little as agent for your valuable paper, and enclose you seven, and hope to send you some more names in due time.

REMARKS:—Thank you brother. It is just such

good if people would lay aside prejudices enough to read and reason for themselves. The time has come when the people of the world must be awakened, and the Harmonical Philosophy, as taught by the angels, placed in the soul. On how beautiful to know that our departed friends are ever with us, waiting, anxious, guarding us on the rugged path of life, from infancy to the grave.

— HIGHLAND FALLS, N. Y. — John Campbell writes:—Your paper of last week, Jan. 29th, has just come to me, and I have read it. You have just done so. Could you send me another, please, and I will be a thousand times (ap) more to, as actions, feelings, thoughts, or anything else have to do with it. I am sure you will expect to get paid for some of these days and have lots of money, and then you might come in for a share, you know. So please don't let the not receiving a cent make you stop. You from another place will write us all soon.

[From the Baltimore Telegram.]

Written for the Religio-Philosophical Journal.

Magdalena.

By the Author of "Media," "The Mad Actress," "The White Slave," "The Specter Rider," "The Slave," etc.

CHAPTER I INTRODUCTION.

"Ha! ha! ha!" echoed again and again in the merriest of mirth, from the bony lungs of a company of "gay girls," seated round a large table well filled with the various and palatable viands of a sumptuous feast. Holding up their well filled glasses a moment in the bright gas light letting from the brilliant chandelier over their heads, they struck them together with a ringing sound, in glad response to their leader's merrily given toast.

"The beautiful Jewess," as by many she was known, was indeed a lovely and remarkably beautiful creature of that down trodden, but at length rising race, the Jew. In stature tall, she possessed a figure and form finely developed, and graceful to a degree; eyes of glassy jet, which, in their enchanting magnetism, dazzled with the warm fire of unquenchable love; ringlets of hair profuse, yet well and easily kept, and which flowed back from a moderately arched brow, clear and truthfully open, dallying with her fair blue shoulders.

Guilford Craffon, chairman of the feast, was a tall handsome youth of some leisure, and in years scarce one and twenty—fresh from a Pennsylvania theological seminary. His acquaintance with Richard Le Bon was gained at a late Hebrew festival, and it being whispered that Le Bon had perhaps, courted the veins of the "promising" student of "divinity," he was well received by her, and, in consequence, attended a very favorable impression. On the right of Guilford Craffon at the feast, and just quaffing another glass of champagne, sat a man whose eyes, perhaps, not more than three and twenty years, and yet Tom Henshaw sports the third interest in a mercantile house on third street. He is short in stature, and thickly set, with short black curling hair and black eyes.

On the left of Craffon, and lost in the spicy aroma of a choice havana, as if enumerating the brilliant gains resulting from the sale of several thousand dollars worth of lottery tickets, "policies," etc. sat Ketchum Goldy, Esq., attired in a superb suit of spotless black. A large profusion of jewelry, "embellishments," &c., over his person, bespeak him with many a rich man. He has been in the lottery business ten years, and won and lost perhaps many fortunes.

Next to Goldy sat an exchange broker, whose hilariously offered toast, the "upward tendency of gold," had just been drunk with a hearty zest. Next sits a market street clothier, and the venerable Curran Le Roy de Chermou, a medical student from Louisiana, who proposed in answer to the broker, the "profession," which being drank in gladsome glee, Chermou relapsed into a perfumed reverie, in which he appeared bent on smoking himself into a diploma. Near our medical "student," lounged a precocious youth, a student at law.

"Guilford Craffon, hold!" fiercely spoke our law student starting up. "I permit not even my friends to bandy the name of the girl I love around the drinking board. Drink they who will, I will not."

And Linwood Suffolk tossed the contents of his glass on the floor, then at fly left the room. Descending to the street, he hastily sought his own apartment at another hotel. Thirty minutes after visiting the theatre, said Craffon, he sought the companionship of the "beautiful Jewess," and as he entered her presence, he stepped, as if impelled already treading the enchanted bowers of a celestial, saluted as he was, with a charming selection from a popular opera into which the gifted Rachel seemed to pour all the sweetness and pathos of her well-cultured voice, filling the richly appointed apartment with a volume of the sweetest music, soul thrilling and auditive. In raptures, his impassioned tongue murmured her name. She smiled graciously.

"Rachel, I understand my heart truly, this happy evening. I—love," faltered the enchanted Craffon. "Please sing that song again," he continued.

Guilford your tones are music, richer far to me than my own poor voice."

The Jewess warbled rather than spoke. "Your pleasure, dearest, is happiness to me."

He pressed her hand in love, and on her own half-averted brow, printed a glowing kiss.

Rachel Le Bon lived with all the fervor of her ardent and impulsive nature, and Craffon's attractive address, affable manners and sylvan tones of winning speech, circled her as in a magnetic spell.

CHAPTER II DEPENDENCY.

"What a world is this! Here am I almost destitute in a large city, and none but one who cares for me; yet even her friendship and esteem is denied to me. Would to heaven I were dead."

Such were the gloomy ejaculations of Linwood Suffolk, as he hastily entered his room on the evening of a dismal day, and cast himself on his couch in a heavy and gloomy slumber.

"Tut, tut, tut, my Linwood, my boy, what means this tragic raving, eh? About to make your debut in the tragic maw," said Guilford Craffon just entering.

Linwood then instantly sprang to his feet somewhat abashed, and with a forced smile endeavored to laugh away all signs of dependency. But the weak effort was all in vain; he had allowed the demon despair to sport already too long with his brain.

"What is that I just heard you say? Out of money, and without friends, Linwood, you know that is not so. Without money you may be; but without a friend, no! Here accept this, and let me exchange friendly words, the sacred signet of our mutual confidence," said Guilford Craffon, dividing with Linwood the contents of his purse. But as for a moment, the latter's mind reverted to their late difficulty at the banquet, he gazed upon him in perplexing doubt, and a weak smile flitted over his face, he said:

"Guilford Craffon, what mean you by this, No, no, you may be sincere, but I can not receive them from you."

"Pshaw, man! don't play the boy—take it and use it."

He placed it in the half-brinkly hand, then concluded:

"Now, Linwood, I do not do this to purchase your confidence; but come, make a clean breast of it; inform me of your difficulties and why it is that you are thus shrouded in gloom."

Linwood's eyes moistened, as he began:

"Guilford Craffon, I thank you for your kindness. The sympathetic pliations of your generous heart in this act of friendship are indeed refreshing, encouraging. In reverting to my grief, I must not speak of that; but of the attachment I bear towards Grace Ellsworth, your slightly known. 'Tis my own soul alone that can

tell how deeply indeed I love her; for since first we met, such is the intensity of my passion, that her presence seizes me, and I am almost in my very existence—so that without her, I do not care any longer now to live. Unless I can fully call her mine, this world contains no more happiness for me. Guilford, you know when I first came to this city I possessed means; but I have been unfortunate, and though I have written to my guardian, and he has been sojourning in Europe, he has not the smallest assistance. 'Till the present, I have tried to hope even against hope—yet this very evening, as my angel Grace and I sat together at the front casement, looking out into the beautiful moonlight, watching the bright twinkling stars, and wondering which of them should be our home when I have become immortalized, her lovely head with its wealth of silken curls rested confidingly on my breast, and if the gentle throbbing of her pure heart to mine possess a language, it is that she is mine, forever mine. I was about to seal our happy betrothal, when we were rudely disturbed by the opening of the door, and her parent, Mr. Ellsworth strode into the room, and confronting us with an angry frown, said:

"So my conjectures have not been false, I am deceived no longer, Grace, arise and leave this young man with me."

"Trembling like the startled fawn, she obeyed promptly, and left us to ourselves."

"Sir," said he to me sternly, "is this the way she steals into my premises? Arise and get thee gone, ere I place thee in the power of those appointed to take charge of such as thee. Arise I say. Leave my house and enter it no more."

Guilford, while thus addressed like a dog, a thousand impulses rushed uncontrolled through my soul at once, but they overcame each other and so without articulating a single word of expostulation, I arose and hastily left—entered the street, and in a perplexing maze of love, hope, fear, and despair, hurried away, I knew not whither, and the evening of the following day would have seen me crouching beneath the iron wheels of the passing cars, but they flitted by me, and in a frenzy I hurried on and entered here in the state of mind, in which you have found me. Would to heaven I possessed the ready means of ridding myself of this aching, thing called love."

"Tut, tut, Linwood, speak not so. Be a hero in the strife. Shake off this spell of dismal gloom, and prepare for a more determined effort, for the fair hand of the lovely Grace. Faint heart, you know, never won a fair lady. I! as you come, cheer up; for if Grace really loves you, and I do not doubt she does, you can yet make her yours."

"God! Guilford, how? If you know a way by which we can meet again safely, speak."

"You can without difficulty; address her a note requesting an interview away from home."

"Thanka, Guilford, I see. How stupid in me, that I could not see it before. Your words have indeed breathed new life in me."

She loves me I know. But the old man is inexorable, and so watchful of his jewel that I fear she scarcely dares venture on a clandestine meeting with one whom she has already been forbidden to see."

"Still there is nothing lost in writing."

"Nothing. I'll attempt it."

And so Linwood Suffolk concluded, little dreaming that he had just unobserved himself to a rival in whose veins coursed a passion for the fair Quakeress quite as burning and ardent as his own, and whose disposition was that he would have no scheme untried, even the making the path of friendship, the better to accomplish his own part in the chequered game of love.

CHAPTER III THE INTERVIEW.

Receiving a favorable reply to his gold embossed note, Linwood Suffolk started on the following evening for the place of their meeting, by "moonlight alone," near the great city park. He had waited only a few moments, when faithful to her word, the beautiful Grace came tripping timidly along. Joining company, they hurriedly crossed to the west side of the bridge, and turning down the river road, gained a secluded retreat among the trees and shrubbery. Grace was the first to speak.

"Oh, Linwood," she sighed, "why hast thou required this of me? I am in constant fear that pa watching me so closely, has already missed and followed me."

"Nay, my dearest, fear not, but trust in me, I will shield and protect thee with my life," Linwood murmured, pressing her hand.

"When I received thy note, Linwood, I was long in doubt how to act; but when I thought again of our last sad parting, I was moved to see thee once again, and I fear even now, I have acted unwisely."

"No, no, dearest say not so. You have afforded happiness unspeakable to me, and strengthened our mutual esteem."

Seating themselves, Grace continued:

"Yes, Linwood, it is pleasant to converse thus undisturbed, amid the lovely beauties and night melodies of charming nature. Still we must be prudent."

"Dear Grace, your parent is opposed to our meeting, our union without you I can not live. Oh, then, lovely Grace—fly with me, where we may always—"

"Linwood, rise, speak not so. Arise and let us go hence."

Grace had started to her feet. Suffolk had scarce arisen, when turning he encountered the fierce glare of her horror-stricken father behind him. Poor Grace uttered a scream and fell to the ground in a swoon.

"Thou impudent villain,—is it thus thou art bent on stealing away my child? Did I not charge thee never to see her again? Then how hast thou contrived this ungodly meeting?"

The old man roared at the trembling Linwood in threatening tones and in his uncontrollable rage let fall a severe blow with his cane on Linwood's shoulder.

"Stay, old dotard,—the latter cried smarting with the pain. "Strike again and I'll—I'll—"

"Impious, insolent, would'st thou threaten me? Take that for thy insolence, and that and—"

His heavy cane descended in quick succession about Linwood's head and shoulders, beneath which he sank back motionless to the earth. But starting to his feet suddenly and as the blood spouted to his mouth, maddened with the mortification of his defeat, the old man and both fell to the earth together.

Grace having recovered partially, fell again frantic to the earth.

It was now that Guilford Craffon, having previously informed the old gentleman of his daughter and Suffolk's contemplated elopement, whereat the old man roared at the trembling Linwood in threatening tones and in his uncontrollable rage let fall a severe blow with his cane on Linwood's shoulder.

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fol bosom filled with contention, rose and left like the waves of the troubled sea. She went not, but sleeping out from her concealment into a side path, retraced quickly by a circuitous course her steps homeward, to wait Craffon there and accuse him of his treachery.

CHAPTER IV. DECEIT.

Unsatiated with our last scene, we hasten to offer one which, though not without its sombre shadows, is yet we shall hope not without its charm of beautiful sunshine.

In mid afternoon, and in the midst of the charming season of an autumn Indian Summer, two men, mounted on fine spirited horses were moving leisurely along side by side, over a little forested road meandering through the most picturesque parts of the interior of Pennsylvania. Autumn with its golden fruitage, had crowned busy industry with plenty, and the scene of mountain, hill and dale, and the leafy forest, was glistening in all its richest and variegated dyes, beneath the cheerful rays of a mid-Autumn's sun. Given at times, as they were, to the contemplative mood, our travelers were not disinclined to enjoy at their leisure, and with an ardent zest, the rich feast here offered them on every hand in the picturesque landscape.

But turning suddenly from the expression of his unbounded admiration of the varied natural beauties through which they were now passing, to the metaphysical, one remarked to the other.

"A very Eden, this, Guilford. Happy place for love in a cottage. No need of arbitrary law to sanctify marriage in such a place."

"Ah! Somerville, what's that I hear. You're been partaking, too, of that disorganizing 'heaven,' with which so many of the 'strong-minded,' so-called, are sowing society,—have you? Ah, George, calm down and say will, be they day when impudent I venture, shall at last succeed in breaking down the restraining force of civil law from round the marriage institution, the bulwark of our social defense."

"I am free to allow, Guilford, that society in general appears yet far from being prepared to accept and profit by such a condition of freedom. I mean that pure state which can be attained only by the voluntary spontaneous love and practice of the truth. But, Guilford, you have necessarily given the Biblical Scriptures a misdeable study. Orthodoxy has long insisted, and still desperately insists on the strictest observance of the 'divine' law, as theologians term it, of marriage. Tell us what constitutes pure marriage?"

"Well, George, candidate as I am for the ministry, it will not do for me to go back 'on the book even with you out here, amid these wilds of picturesque natural scenery. The example in the Bible is too good to be lost. The man should be the husband of one wife, and Moses in legislating for the Jews, was very exacting and careful."

"Do not attempt to force me into an unwanted position, Guilford. I am not an advocate for polygamy. My question is, What is it that constitutes pure marriage?"

"Well, for the sake of marriage, we find the Bible insists throughout. The scriptures of the Prophets, the Apostles and Jesus, are an unbroken unit on this point. Marriage is both a moral and a civil institution."

"That last, Guilford, is the best point you have made. But my mind my feelings impel me to find fault with it, the almost universal mistake committed to men and women,—especially the latter, viz the compulsory control which the civil law seems to give them, more, much more, than the moral deeper and more pure and permanent aspect of that sweet and kindly force, the binds unbrokenly together, two souls with but a single thought; two hearts that beat as one."

"He! ha! Somerville, you dilate finely on the 'peculiar institution.' The 'poetry' of marriage is all very well for those who have the leisure to indulge it. But with the mill in, Linwood, I am the more rugged prose of the 'indication' that is enjoyed."

"Yes, Guilford, you are right, and it is a sad thought that to the world's producing masses, instead of proving their greatest source of joy, giving them length of days in the land, it is really a galling yoke of legal and unmitigated slavery to them. But there is no law in the land, Guilford, capable of conferring on human souls a perfect and pure wedding. The virtue, or the supposed 'honor' that requires the defence of the civil law to restrain and compel to the right, is scarcely worth the name. Genuine virtue is voluntary and can not be compelled."

"When I received thy note, Linwood, I was long in doubt how to act; but when I thought again of our last sad parting, I was moved to see thee once again, and I fear even now, I have acted unwisely."

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so easily here in this valley,—it is really a beautiful picture."

As the horses cantered over the low rustic bridge which seemed to form the entrance to the village, a group of milk maids just returning from the near dairy pasture beyond, hearing the sound, looked up, and then stepping hastily aside stood quietly together in the grass for the horsemen to pass. The rustic landscape thus unconsciously formed was, in its natural simplicity, indeed picturesque, which caught at once the quick eye of each of our travelers, and they slackened their pace to admire.

To be continued.

Speakers Register.

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E. V. Wilson, Lombard, Ill.

A. B. Whiting, Albion, Mich.
John Smyth, Hallport, N. Y., will answer calls to lecture.
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K. H. Garrison, Princeton, Iowa.
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(Continued from last week.)

SPIRITUALISM OF THE BIBLE, NO. XIII.

EARLY HISTORY AND DEVELOPMENT OF JESUS.

The Philosophy of Inspiration more fully considered.

Through five long articles, we have traced the history and career of Jesus, revealing many facts in connection with his early life and development not heretofore known, and yet the narrative of facts is not yet completed. The incidents of his youthful pilgrimage on earth, amid those scenes which circumstances naturally cast him in his interviews with prominent persons, and the remarkable utterances that escaped from his lips, stamped him as the phenomenon of the time in which he lived. Really, he was an enigma to the wise men and pharisees of his day and age of the world. The old Jewish religion, the superstitions of the people, the darkness that seemed to overshadow the land and cast a shadow over the works of man, rendered his advent necessary. Nor did he come into the world until that period had arrived which had been marked out by the wise sages who had him in charge. At an auspicious moment, he came forth a shining light, giving utterance to those sublime expressions that dot like so many gems the pages of the Bible, throwing a halo over that book which under no other circumstances could it have possessed. His nature was so completely under the guidance of the Spirit Circle that had him in charge, that, seemingly, his very thoughts were infused with that divine character which they alone could impart.

Being clairvoyant, clairaudient, and in such close rapport with his spirit guide, he was often induced to ejaculate, "I and my father are one," alluding to the Lord who stands at the head of the grand Harmonic Circle that had him in charge. In that expression he only indicated the close rapport that existed between himself and those superior minds that had "conceived him from the foundation of the world." The Bible, then, has a vein of supernal light impregnating its dark pages, and imparting thereto many sparkling gems of beauty and love, deprived of which, it would be like the desert—without flowers and gurgling springs that occasionally dot its dreary surface.

He was the shining light of the day and age of the world in which he lived, and the rays thereof penetrated every nook and corner of the inhabitable earth.

In his early career, we find many things worthy of our attention. We have traced the philosophy of his development through those gradual workings of his spirit circle in projecting on his sensitive nature those "mind shades" which do so much in preparing him for the field of usefulness that he occupied on earth. In a preceding article, we took into consideration the process required to prepare his mind for that influx of inspiration that always attended him. The spirit circle who had him in charge, worked systematically and in accordance with those laws that make no failure, that always arrive at results well known. This inspiration that existed then is worthy of investigation. The little dew-drop, as it settles on some faded flower, comes in rapport with its leaves and inspires them with new life; the zephyr, coming from southern climes, and fanning the cold plait, inspires with fresh vigor, and under their efforts it produces the bud, and then the inspiring influence of the rain causes it to expand into a rich beautiful blossom; the warm sun, hugging with his human instinct the little seed to its bosom, in-

spires it with new emotions, and under its exhilarating influences, it produces the golden stalk of corn. Inspiration is everywhere in all nature. Not a bud blossoms, bearing upon its bosom rainbow tints, and exhaling the fragrance of ambrosial climes, but what does so under the inspiring influence of air, water and air—its three guardian angels.

In nature, there is inspiration grand and beautiful. Under the inspiring influences of nature's forces, we see the vivid flash of lightning, or hear the terrific crash of the thunder-bolt, or feel the earth tottering beneath our feet.

Inspiration everywhere and in everything! The little pebble on the sea shore can inspire you with its varied history and career on earth. The tree that stands king-like in the forest, defying wind and storm, can tell you of the cunes its limbs and massive trunk have witnessed.

The little shell that is hidden in the mountain side, has a history concealed within its bosom, which it stands ready at any time to impart to mortals. On it are written the convulsions of nature and the scenes it has witnessed during its earthly career. All things are engaged in writing their own history.

Nothing is lost. No sound is uttered that some object in nature or art does not record. No scene is enacted that is not inscribed upon the "sensitive plate" of nature, which can be seen in accordance with laws previously unfolded. But how does the little pebble impart its history, and tell of the scenes it has witnessed? How does the piece of wood brought from a Roman temple, that has stood for thousands of years, impart to us the battles it has seen, the speeches it has heard, the numerous scenes it has observed, and the grandeur of ancient times, imbedded within its silent bosom?

Well, we will pause a moment here, retrace our steps, and take into consideration the development of the inspiration of Jesus, then we can unfold to you how nature inspires mortals.

There is a deep philosophy connected with this inspiration. Its development is gradual and it is brought about in accordance with certain well defined laws.

Impregnating the whole system is what we term animal magnetism. In certain portions of the body it is very dense, depending, of course, on the character of the constituent parts thereof. This animal magnetism is the life element of our nature, as it were, or the animating influence thereof. It has its nucleus in the brain, and follows therefrom the various ramifications of the nervous system. The bones are almost destitute of it, while the nervous system is fully charged with it. This magnetism when partially displaced (rendered negative, which is equivalent thereto) from any portion of the system, leaves the parts in an insensible condition, its degree depending, of course, on the amount of magnetism remaining, or the negative state thereof.

This magnetism in certain persons is under the complete control of the mind. As is well known, the blood, gross as it is, its circulation can be greatly interfered with by the action of the mind. Some persons can by the influence of the mind alone increase the movement of the pulse, at least 15 a minute, or can throw a superabundance thereof to any part of the system, creating an unnatural warmth there; the constant attention of the dyspeptic to the stomach, throws to that organ an undue quantity of blood, rendering a cure almost impossible.

Now, this magnetic element of the system, under certain circumstances, is almost completely under the control of the mind, and a finger, hand, arm or the brain, can be depleted of the same and rendered insensible.

With Jesus, this magnetism of his system was under his complete control, rendered so by his spirit circle who had him in charge. In their action on his brain his embryonic condition, they prepared the work. For a certain time each day, his embryonic brain would be depleted of animal magnetism, and thoroughly charged with spiritual magnetism, and it was through the instrumentality thereof, that they gave to him those "mind shades" that shaped his future destiny. These "mind shades" were often imparted through the instrumentality of the mother, by first depleting her brain of animal magnetism, and charging it with their own spiritual magnetism, and then projecting on her mind those scenes that they desired. The spirit world could not inspire Jesus through the instrumentality of animal magnetism. That was too gross, the force they were under the necessity of so operating upon his brain that they could deplete it of animal magnetism and charge it thoroughly with spiritual magnetism.

Now, we desire to say here, that many mediums that are inspired, receive their inspiration from a very low plane. Their brain is first depleted of its magnetism, and charged with that of a low order of spirits, which is only a trifle higher (or much lower, perhaps), and the result is, but little intelligence is manifested.

Now, you take a person whose moral character is above reproach, whose life has been distinguished for morality and virtue, and the magnetism of his system may be so gross that a high order of spirits, those whose nature has become refined, cannot displace it, and therefore can not influence him; hence those spirits that are comparatively on a low plane are the only ones that can exert an influence upon him.

In the discussion of this subject there are other matters we desire to explain. The human mind is not material, but spiritual. It takes cognizance of material bodies and scenes through the instrumentality of this animal magnetism, which is the connecting link between mind and matter. Spiritual magnetism is the connecting link between mind and spiritual bodies and scenes. Spiritual thoughts can not be transmitted through this animal magnetism, hence the necessity of depleting it, or rendering it negative, and supplying its place with ethereal magnetism, for the transmission of spiritual thoughts. Throw a stone in a muddy pool, and no ripples or undulations on its surface follow. A spirit thought, or a thought from the mind of a spirit

coming in contact with gross material magnetism, can no more effect it, than would a stone thrown into a muddy pool. A spirit that is on the material plane, can to a certain extent effect this animal magnetism, and impart his thoughts to the mind. The reader can see the necessity, then, for a high order of spirit, in order to inspire a person, to deplete the animal magnetism from the brain, and supply its place with spiritual magnetism, which alone can convey to the mind the ideas they wish to impart.

Jesus was highly inspired. In fact, we do say that no other person ever existed, that had thrown around him all those appliances requisite to develop as perfect a man as he. Look at that massive forehead, deep blue eyes, clear expression of countenance and dignified bearing. His soul was tuned by angel fingers, and they played therein as they desired. We love the noble benignant man. And as we come in rapport with those who have studied his history, our soul expands with emotions of love for one so pure, and good, and true. No licentious thoughts ever entered the chamber of his mind, to diffuse there an unhealthy, poisonous influence. It was lit up with those gems of thought that emanated from a high source, and they sparkled on his countenance, and wreathed in a glorious halo of light his features. Whether in the temple talking with the doctors, or on the hill side engaged in solemn prayer, or leaning on the bosom of Mary the daughter of Lazarus, and breathing in her ears the solemn vows, of love, or healing the sick or disputing with the Jews, his soul was filled with the grandeur of his mission, and it is no wonder that he declared, "I and my Father are one," meaning the Lord who stood at the head of the Spirit Circle that had him in charge. We feel, then, while perusing these articles that he was really a great man, in every sense of the term. Webster's mind was colossal; Randolph's, angular, but brilliant; Clay's, meteoric like, could dazzle and bewilder, but that of Jesus was of such a comprehensive turn that the spiritual as well as the material could be easily understood by him.

It was our intention in this article to explain more fully the inspiring influence of nature, and nature's work, and give the true philosophy of those complex principles not understood by many of earth's children. The temples of ancient Greece can now tell of Spartan splendor and greatness; the hills of Gethsemane tell in thunder tones all about the crucifixion; Jerusalem, its streets and an ancient synagogue have imprinted upon them the speeches of Jesus, and they impart the same to the Spirit World. Ah! children of earth, you illy appreciate the grandeur of the universe of God. Could you behold the wise sage of the Spirit World, standing by a Grecian temple, reading therefrom the thundering speeches of Pericles, the brilliant thought of Demosthenes, the sayings of Thales, the anguishes of Esop, you would wonder at it, and then yearn for a higher condition in life yourself. Strive, then, and render your life useful, by active exertions in the cause of right—breathe no impure thought, do no licentious act,—lift those up below you,—encourage the down-trodden and weary, and endeavor to be like him whose early history and development we are giving.

We aimed to give in this account of his interview with the Doctors in the Temple, but space forbids.

VOLUME EIGHT.

With this number, volume eight of the RELIGIO-PHILOSOPHICAL JOURNAL, commences.

We need not promise our patrons a better paper than we have ever given them before, as Progress is our motto. We shall continue to keep our eye single to that purpose. This is a wonderful age, and the JOURNAL is an exponent thereof. It emanates from the fast city—Chicago, and by some is considered a fast paper. In one sense, at least, it is. It keeps up with the times—the fast times of spiritual phenomena. To do so, it has to be fast. Slow coaches are out of date. Radicalism in every thing suits every body but old fogies, and to them even, our paper is well adapted, because it is the very thing that will move them, however unwillingly. They will read it because it is such a terrible paper.

That the people appreciate the JOURNAL, is evident, from the demand for it. During the last few months, we have been trying to get a supply of back numbers on hand, and supposed we had printed a sufficient number extra, to leave us three or four hundred surplus at the close of the volume, but such has been the demand, that at this present writing, every copy is gone, of Volume Seven.

We commence the new volume with two thousand extra copies, so as to supply the numbers which will contain the new story,—running through some eight numbers, complete. Our friends who are now making such laudable efforts to circulate the paper, will please bear that fact in mind.

In conclusion, we wish to express our indebtedness to the numerous readers, who, almost without an exception, have sent us, and yet promise to continue to send us new subscribers. It is to their exertions, almost entirely, that we are indebted for the unparalleled success of the JOURNAL, during the last three or four months. And we feel assured that so long as we redouble our efforts to improve the paper, they in a like manner, will continue to urge upon liberal-minded people the necessity of giving it a prompt and hearty support.

MRS. ADDIE L. BALLOU

Who has been lecturing with great success in various parts of Missouri, is now in Kansas. She lectured at Olathe, to crowded houses, and was enthusiastically received. In Olathe, liberal sentiment is gaining ground, and we are glad to note the fact. Spiritualism there a few months ago, was derided, and those who advocated its claims were regarded as insane. The writer of this passed through a storm there, of hatred, contempt and vituperation; on account of his devotion to the cause, but still he has lived through it. The cause will triumph here, as it has in other places, and soon those who hated Spiritualism, will learn to treat them with respect.

The Spiritualists in Kansas will find Mrs. BalloU an able advocate of our cause, and we predict for her a cordial greeting from the liberal side of the state. The never fails to interest her audience. No doubt the various societies in the state will secure her services.

BOILING OVER.

This is really a curious world, and we hardly understand it. The Irishman who, when about to fight a duel, insisted that he should be allowed to stand six feet nearer his antagonist than he did to him, on account of being extremely near sighted, only gave a very pretty illustration of human character, for everybody understands quite well that "you" like to be about six feet nearer your neighbor's business than he is to yours. This idea, then, of the Irishman, was really illustrative of human character, although he did not intend it as such. The world to-day is boiling over with curiosity, and each one is trying to get about six feet nearer his antagonist than his antagonist is to him.

Well, "antagonism," many times, really does good. This boiling over with meanness procured for the various orthodox churches a Savior, and the consequent redemption of all from their sins. Where would the various orthodox be today, if it was not for that boiling over on the part of the Jews, and the subsequent crucifixion of Jesus? The individual who never boils over, never boils at all, and the consequence is, he amounts to nothing—never creates any feeling in the world. Mother Eve first boiled over with curiosity, and the consequence was, she partook of the forbidden fruit, and then it was that God boiled over with anger, and didn't he, boil, really. We see him now in our imagination boiling over with anger, as with the arrogance of an aristocrat, he walked in the garden of Eden, and said, "Adam, where art thou?" This boiling did not subside soon. Eden then boiled over and drove poor mother Eve out of her beautiful home. While God was boiling over with anger, he cursed the earth, and then that boiled over and produced vexatious weeds and poisonous herbs. Then the animals caught the infection; they boiled over and lost their innocence. Really, troublesome times everywhere! There seemed to be a grand boiling over all around. The devil boiled over with fun in causing God to boil over. Indeed, at the first dawn of creation, just after the "morning stars sang together," there seemed to be a general boiling over. The devil boiled over with fun; Eve boiled over with curiosity; father Abraham boiled over with love for his wife and was led astray by her. God boiled over with love for his children, and became a tailor and made garments for them. Eve bore two sons. No sooner did they arrive at manhood than one of them boiled over, and slew his brother. Trouble every where, everything seemed to be boiling over. God didn't seem to be successful in anything. Everything he made appeared to boil over, and there was difficulty with everything he undertook. He boiled over himself, and why should not his children follow suit. This boiling over has caused the people a great deal of trouble. The world boiled over with sin, and God sent his only begotten son to save it. Abraham boiled over with lust, and took to his bosom Hagar. Solomon boiled over with love for women and procured several hundred wives. Well, the world has never been free from boiling over. God is boiling over the wicked day, being angry with the wicked. The every day, and do many mean things. The earth itself becomes disgusted and boils over on the top of a volcano and inundates the surrounding country. The heavens boil over, and the thunders roll, the lightning flashes, the pattering rain drops come, and a deluge is the consequence, and millions of dollars in property destroyed. Herod boiled over and ordered the destruction of all the children under a certain age. Noah boiled over when he was heavily drunk, and any orthodox can tell you the result. There is no end to this boiling over—it is everywhere. Did you see that minister in the pulpit praying fervently? He is boiling over with lust, and to-morrow he elopes with the daughter of one of his parishioners. Since Eve boiled over with curiosity, there has been a ceaseless boiling over in all parts of God's vast universe. We never liked Eve for boiling over in the manner she did. We never think of it without boiling over ourselves. Since her time, the world has been cursed with boiling over, and with efforts to get six feet nearer your neighbor than he is to you. We never expect the boiling over will cease. In fact the world likes it somewhat, or it would not boil over for nothing. Well, this boiling over is significant. It teaches a grand lesson. It points to mother Eve first, as boiling over, then to God. In fact, nearly everybody is boiling over. The old man is boiling over with a desire to die or become young again. The young are boiling over with ambition, with love or something else. Men must boil over in some direction. Some let their meanness boil over and it is this which fills our penitentiaries. Others let their misanthropy boil over and they laugh till their sides ache. It is well to boil, to boil over, too. We wouldn't give a cent for a man who don't boil. Webster boiled over with eloquence, so did Clay, Randolph and Col. Baker. Boil, then. You who desire, let your veneration boil over, and utter long prayers, without meaning or sense. You who are boiling over with meanness, just join an orthodox church, and you probably can conceal it from men. Give me the man who is boiling over with goodness; whose soul is full of sunshine; whose features are wreathed with a generous smile, and who desires to better the condition of humanity. It is essential to boil over at times. Who don't boil over? Show me the man, woman, or child who don't boil over occasionally. Yes, the world is constantly boiling over, and it is well so. Exuberance of feeling in any direction must occasionally boil over—no mistake. When you see a man boiling over, don't allow yourself to boil over at the same time. We never saw two ladies boiling over at the same time that it did not cause a fuss. If more than one, trouble will surely arise, and difficulty will exist generally. Some ministers let their voices boil over; others their love; others their passions—the first comes an upsurge, the second jealousy, the third the loss of character on the

part of some of his parishioners.

We never expect this boiling over will cease. But all should be careful that when boiling over, it should be in behalf of truth, justice and right. Don't pattern after the orthodox God, who boils over with anger and punishes the wicked forever and ever, but rather cultivate those faculties that will generate within the mind that which will cause you to boil over with those traits of character that distinguish the true, noble, and pure.

Boil over with goodness and charity, and life will become pleasant,—you will attract around you those spirits that will assist you in your ascent on progression's ladder, enabling you to rejoice, that, in boiling over, no one suffered therefrom, but all were made better thereby. But mankind can "slop over" as well as "boil over." In regard to the former, Beecher says:

"I suppose I do slop over sometimes. Well, I never saw a pan full of milk that did not slop over. If you do not want any slopping over, takes a pint of milk and put in a big bucket. There will be no slopping over then. And a man who has only a pint of feeling, in an enormous bucket, never slops over. But if a man is full of feeling, up to the very brim, how is he going to carry himself without spilling over? He cannot help it. There will be dripping over the edges all the time. And as every flower or blade of grass rejoices when the rain falls upon it, so every recipient along the way in which a man with overflowing generous feeling walks is thankful for his bounty. How to carry a mature full of feeling, and almsdeister it without making any mistakes, I do not know, nobody knows, nobody ever did, and nobody ever will; so we must take it and get along as best we can. Life is a kind of zig zag anyhow; and we are obliged to resort to expedients, and make experiments, and learn from our blunders, which are inevitable. We find out a great deal more from men's mistakes than from their successes."

LETTER OF INQUIRY.

BROTHER JONES—Will you, for the benefit of your numerous readers, answer through the JOURNAL the following questions, according to the best of your judgment and experience? I ask your decision, not that of the spirits, judging that your opportunities have been ample to "try the spirits," both in and out of the form, and that you must, before now, have arrived at a definite conclusion in relation thereto, based upon philosophical principles.

1st.—Do spirits require food as we do, to be maintained and digested in the same manner?

2nd.—Are they subject to injury by accident, disease, and to death?

3rd.—Do they perform mental labor; build houses, till the ground, implements being required therefor?

4th.—Do they have the power to move through space from planet to planet, by mere force of the will?

5th.—Do they aggregate?

Yours, in the pursuit of truth; D. G. MOSKES.

Mosherville, Mich., Feb. 24th, 1870.

REPLY.—Spirits on being born into spirit-life, or from the material to the spiritual plane of life, differ in their wants and desires.

Every desire can be gratified upon the spiritual plane of life.

Those who live and pass from material life with all the faculties found in the base of the brain, in full activity, will naturally seek for their gratification on entering upon the higher life, for the reason that they have no knowledge of the delight of living in the higher faculties. That they will find corresponding means for their gratification, we doubt not. The gratification will be of a spiritual nature, and psychological in character, and yet will be gathered from material surroundings.

They love to be in rapport with their old associates and surroundings.

We masticate and digest mental food—so to speak—not with physical organs—neither do those who are above referred to.

They do propagate,—thought; and if the question is intended to extend to the propagation of the human species, we answer emphatically, yes,—by making conditions favorable for the development, through proper and legitimate means, from germs which have ever existed.

Do human beings on this plane of life do more?

The spiritual plane of life is so far removed from the physical as to be free from physical diseases or accidents.

They undoubtedly perform labor which corresponds to mental labor—spirit being a power in itself,—when it intelligently moves all grades of matter are subject to it. By intelligent will-force, all things desired are brought into actual being and made subservient to the use designed.

We hardly expect to be understood by many of our readers, upon this most interesting subject, in this brief reply. Yet it will doubtless elicit thought, and lead to a more extended discussion of the subject.

Personal and Local.

Mrs. Wilcoxson is still in Texas, and from the notice of the press it seems she is doing a good work. She is an eloquent and able advocate of our philosophy, and, of course, will be well received wherever she goes. Her address is in care of F. Bremond, Houston, Texas.

The Woman's Suffrage Association of Kansas meets semi-monthly.

Ezra Hardinge is lecturing in New York this month.

J. Madison Allen has returned to New England, after an absence of nearly two years. He is lecturing at Lynn this month.

A. B. French has returned to Ohio, and can be addressed at Clyde.

C. Fannie Allen lectures during May in Milford, N. H.

Miss Miranda S. Carleton has been elected Superintendent of schools for the town of Andover, Vermont.

The same veteran in the cause of general reform, Dr. Samuel Underhill, is still in Ohio. He lectures, heals the sick, and develops mediums. We will publish an account of his doings next week.

F. R. Lawrence, inspirational speaker, of Ottumwa, Iowa, has entered the lecturing field. The spiritualists of Ottumwa would like to secure the services of a good developing and test medium. Harrison Anger is lecturing in Floyd county, Iowa.

We learn from Will C. Elliott that there was a discussion at Anderson, Ind., last month, on this question:

"The Bible is of human origin." It abounds with errors, contradictions, and inconsistencies, and the belief in its divine authority is injurious to mankind."

Rev. Warren Smith, Spiritualist, and Rev. J. Franklin, Campbellite, were the disputants.

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 Vol No 25 21

Among the interesting discoveries recently made in Pompeii, are five musical instruments, a kind of clarinet, one-half silver, and the upper part and mouthpiece of ivory, in an excellent state of preservation.

Original Poetry.

Written for the *Religio-Philosophical Journal*.

LOVE.

BY MRS. F. O. HYZER.

"I have come to think that love blights as many hearts as it blesses."—Extract from the letter of a friend.

Now thou dost err. Love breaks no heart;
But, like the sunlight on the earth,
With Nature's sacred, so pure art,
She calls the heavy-lidded forth.
When earthly vapors hide her beams,
The heart throbs with its pain;
It only needs to catch her gleams,
To beat with sweetest joy again.

Love never wounds, or stings, or blights;
All healing comes to her power;
Her gifts are purest of delights;
Blessing is her immortal dower.
The frost of time may rear and chill
The summer leaf of love and joy;
But young spring on perfumed hill
Re-clothes them with her kiss of love.

Love never slays. Though scorned and spurned,
She seeks no justice on the earth;
Her gifts may only be returned;
She hath no measure for their worth.
Reverence is the crown of love;
Disrespect, thwarted love,
No harm to mortal love;
Her every thought is truth and trust.

Love never betrays. The plighted feet
In mortal sight may lose their way;
And down the thorny path of fate
Long years may blindly, madly stray;
But equal to the darkest sin
The Christ within will ever prove;
No power of earth or hell can win
A soul from his redeeming love.

Hate may distort and sear the brain,
Till waking thoughts be all of ill;
But in the spirit will remain
One spark of love all glowing still;
For when the darkened, reckless mind
To blessed memory yields control,
Sweet memory comes to unbind
The fetters of the captive soul.

And lead it down the sunny way
Of childhood's smiles, stainless joy;
Where a dear mother day by day
Watched fondly o'er her darling boy;
Though now so vile he may appear,
True love's not lost his dream of love;
That heavenly glow, that silent tear,
Strives from the quenchless fire of love.

Love never deserts. Himself the light
And life of heaven's central loves;
From her pure heart he draws faith and hope
Immortal inspiration draws;
And ne'er again can mother earth
In all her joys and sorrows
Till through each vein she giveth birth
Unto her love, connective Love.

Baltimore, Md.

PENNSYLVANIA.

More Spiritual Manifestations at Harrisburg, and
Mechanicburg.—Startling Test.

Communication from W. HARR.

HARRISBURG, Oct. 17th, 1870.—Now that the excitement is over, I have thought it a proper time to ask your kindness to publish the following—another extraordinary Spiritual manifestation. I had prepared this for publication immediately after it occurred, but deferred it on account of the great political excitement. I wish that some more competent writer than myself had witnessed these tests, and had the independence to publish them under his own name, although I have no doubt this will be read with considerable interest by many, and your numerous readers will not get tired reading accounts of those strange occurrences. The honest, liberal, unprejudiced part of community desire light. If these tests are what they purport to be from those who have passed from earth sphere into the Heavenly land, why should we object to read here, investigate, I have been urged to publish by a number of the citizens of Mechanicburg, and this vicinity. In your paper, is there any relation what we witnessed with a number of as respectable and reliable gentlemen of Mechanicburg and other places, as any minister or person in this community. I would say, is it not hard for those of us who love to go to church, to sit and hear ministers, profess good men, denounce all persons engaged in investigating those glorious gospel truths, as humbugs, etc., and dare not reply? We believe and know it is God's cause we promulgate, and all opposition cannot stay its onward progress. We ask and invite all honest investigators, without fear, to come see for themselves. Our circles are free for all without money, without price. On the evening of the 21st of August last, a number of persons being present in our circle, an Indian spirit pulled in my hand a written communication. I opened the paper without reading, laid it on the table. Soon after the spirit picked it up, put it in my pocket, and said, "Read it privately." Next morning I read it, and found it was from Mr. Brennan of Mechanicburg. I kept it until the next Thursday, when Mr. B. called in my stage, I handed it to him. Here it is—as we got it, word for word.

HARRISBURG, Aug. 21st.
FRIEND BRENNAN: When you start on your tour, be very careful that Miss—does not change her position in walking from the left side of the medium to the right. If you should by mistake change, you had better go home and start afresh. You may talk and be merry, the more the better. The boy, that is my boy (meaning medium), need not be much influenced until coming near the place, then we must have harmony and quietness. Take hold of his hand; Brennan or Doctor, the right hand, and

Miss—the left. Go where my boy goes, and all will be right. In next circle I will describe to you more minutely through Mr. Silfard (medium) who was the precursor of the found while living upon earth. The walk is not a great one. It will benefit you all to walk in the fresh air. Sunday morning at 5 o'clock, you may start from home. You must not fear of being molested. I will tend to that. All will be right. I desire a pleasant walk. Follow my boy and all will be well. Keep the found in your little circle. Do not send it to Harrisburg; they have more now than they are deserv-ing. We have a harmonious little German circle in the city of Harrisburg.

Mr. Brennan read it, and he, and said:
"That is very strange."
I cautioned him to say not one word to Mr. Silfard, as we were promised a statement of the spirit through him. That alone would be a test.

Mechanicburg is eight or nine miles from Harrisburg. Saturday afternoon a number of the friends, ladies and gentlemen, took the cars and went over to witness the test. It being the evening of our city primary election, I did not go until late; when I drove over with another gentleman in private conveyance. I got there after nine o'clock, and found Mr. Brennan's parlor crowded. They were in circle; the spirit knew I was there.

Patrick soon said, "My friends, it is time for you to go home and get your rest." As many of you as can be here in the morning and go with my boy, will be taken to the place where we shall find a test. Thinking of the digging for treasure, on a former occasion, that I have published in your paper, I concluded it was best to be prepared. I said, "Patrick, shall we take a pick and shovel along?"

He answered, "No; we don't want any this time."

After singing a hymn, the circle closed. [I would here remark, that at the circle in Harrisburg, Wednesday evening, 24th, after receiving Brother Brennan's communication, the spirit said we should take a young lady medium along.]

I asked Patrick if he could tell who buried or concealed the test we were going to get, and how long it had been buried.
He said he was told it belonged to one of General Washington's soldiers, an old man, who had put it away some time after the war of 1814. He would tell us about it himself, at another circle. "You will observe how this corresponds with Mr. Donnell's spirit's statement."

At morning, at five o'clock, a number met, the lady being present, following the medium, who was under influence, no one knowing where we were going. I kept as near his right side as I well could, walking over rough roads—the lady to his left; followed about two miles down the railroad, until we came to R. C. Woods, when it commenced raining very fast, no one, meanwhile, having an umbrella.

He led us into the woods, about 200 yards from the road, through brush and bushes until he came to a partially decayed log or top of an old tree that had evidently been blown off for many years, as the stump stood about fifteen feet high. The top laying on the ground was hollow and rotten inside.

The medium's eyes were closed all the while. He said, "Here it is." Several gentlemen commenced pulling out the rotten wood, when he said, "I see it is up here."

Then turned around, got on his knees, with his right hand reached up in the hollow top of the old tree, and pulled out the rotten wood; after which, to our astonishment, he handed to one of the gentlemen a leaden or zinc jar, in the form of an old Revolutionary weight, with top handle, such as none of the company had ever seen. We then cleaned off the rotten matter and started the medium being under control, and conversing until we got near town. Said we should meet in circle at 10 o'clock, and receive directions how to open it. The news of our success soon spread.

I assure you there was not much good done in any of the churches that I visited, for there must have been several hundred men, women and children visited Mr. Silfard that day to see the old strange relic and get the number. After church I noticed it to be a crowd of all ages. The circle met as directed. Patrick's spirit said we would find out all about it, that he would explain, but before we opened it he would like to have a little fun, which would do no one any harm if it was the Sabbath day, that we must not do wrong any day. He would like if all would put down their names and guess within in that we found, see who could come the following morning, and then we would have a number-guessing right. We then prepared an iron vice, brace and bit, tried to penetrate it, but failed; then got a saw, tried myself to get top off but could not. The spirit then took the brace and bit, and less than a minute made a hole in the top, then took a wire and commenced pulling out paper. I found that would destroy the contents, when I proposed getting a cold chisel, which was got, and with considerable labor it was broken open and found to contain Continental money, dated Oct. 7, 1776, payable in gold or in Spanish milled dollars, at the Treasury of Virginia. The Circle met again in the evening at Mr. Silfard's. So great was the crowd that every avenue, room, and kitchen were full, many standing even in the yard, and several were up on trees endeavoring to hear or see the Spirit, so great was the excitement. We had a good meeting. During the evening we received the following personal communication from a spirit: Friend, I am a stranger to you. I introduce myself by saying a spirit (as you call us) came to me from the 4th sphere, asking me to go with him to this place; his name is Patrick O'ear; he came from the old country. He is what you would call a raw Irishman; he is

worthy of your company and may do great things for you; he asked me to give a short history of my life while living upon earth. I spent seven years of my time in a log cabin not far from your village, the cabin now being burnt down. I lived to the age of ninety-four years. I left the farm in the year 1830, Dec. 12th. My name is William Donnell. My late residence was in Mifflin township, Cumberland county. I was an artificer in the R. Voluntary army. I felt proud at one time to boast of manufacturing the first wrought-iron cannon. Ah! now my friends, I am as much ashamed that I was proud to have it said I was an inventor of a life destroying machine; we have no thing else to do here. I commenced a gun and the heat being so great we could not finish it; it is now either lying at the Carlisle barracks or at the H. H. Forge also one of my cannons that was captured by the British at Brandywine, and can be seen at the Tower of London. If those works of mine could only be destroyed it would relieve me of many thoughts gone by. Never, friends, lend a hand to any thing of the kind. I will instruct P. O'ear and one of a weight that had been sunk in the river in time of war to save it from being taken to be manufactured into shot. I had it in my possession some fifteen or twenty years. I kept it as a relic. One day I placed something inside. I can not remember if it was a bit of cotton or a bit of paper. When you take it home, drill a hole in the top and examine the inside; perhaps I have written something, and placed it therein, that may be interesting to you. In the year 1823, I walked a short distance off the roadside, and placed it in a knot-hole of a short bushy sapling. Way I did this I cannot say, unless the spirit did it for some good purpose. It was a good medium in my last days while on earth, and conversed with my friends many times, as you do now. I will control some of you tonight, to have a dream. All I ask of you is to relate the dream or vision to the circle next evening. Do not hesitate, but come forth boldly, and relate it as correctly as you can. It will be shown to you, that you are all in dreams more or less.

P. O'ear will now write some of his thoughts. He has written for me. Oh, if I only could write as O'ear and Jones, I would communicate to my friends.

WM. DENNING.

By P. O'ear and J. N. JES.

The above is a correct copy. I leave it with your readers to explain. We have since received greater tests.

Yours is the cause of progress on.

W. BARR.

—Harrisburg Telegraph.

The New Medium for Physical Manifestations.—Frank L. Thayer.

Some two years since, my attention was called several times to the fact that in the adjoining county of Kane, a young medium for physical manifestations, Frank L. Thayer, was receiving most wonderful and tangible evidence of spirit power.

Last summer, the opportunity was presented in two public seances, of witnessing these manifestations. They are among the best and most satisfactory that I have ever had the good fortune to witness.

Mr. Thayer sat in full view of the audience, in broad light, and at such a distance from the instrument as to be impossible to reach them, while if he moved a muscle it could easily be seen, with one hand resting just within an aperture of a large plain cabinet, within which are placed the various musical instruments to be played upon, consisting of a large drum, several bells, a guitar, etc. These are used in a vigorous, wonderful manner by an invisible power, playing anything started by any one outside of the cabinet, accurately and perfectly.

Everything being open to the most thorough investigation, and in view of the increasing and imperative demand for these manifestations from the large mass of unbelievers who are becoming alive to the fact that God yet lives and the Angel World is near, we trust that such mediums will receive generous and paying support from all the friends of truth.

It is high time, Bro. Jones, that the fear that mediums may make something peculiarly by their gifts, should be ruled out and the fact that the clerical exponents of a dead and dying Theology should be given to the demonstrators of a living religion.

Since the aforesaid public seances, I have had the opportunity in my own home of again testing in the most thorough manner, Mr. Thayer's mediumship. He is in every way worthy of the confidence of the public; and Mr. E. G. Prentiss, the gentleman who accompanies him, is a reliable and worthy citizen of Hampshire, in Kane county.

Mr. and Mrs. Jocelyn have been, for the last three months, meeting with good success before the public in need of the healing gift, including a large proportion of our orthodox friends. The Dr. and lady have rooms at the Hotel. Mrs. Munn has been speaking in the court house once in three weeks (alternating with Dr. Jocelyn) to good acceptance for some time, and will continue to speak for the present.

HARVEY A. JONES.

Sycamore, Ill., Nov. 20th, 1870.

Read the advertisement of "Cosmology," by Geo. M. Ramsey, on fifth page.

SPIRITUALISM.

By Rev. Willard Spaulding.

Rev. Willard Spaulding, the minister of the Plum Street Universalist Church, in this city, recently gave an evening lecture on "Spiritualism," which attracted a large congregation, and gave wide-spread satisfaction. The fact that an oral discussion on the subject was held in the city about the same time, between Mr. John Moore, a Presbyterian minister of Philadelphia, and Mr. Hull, a Spiritualist lecturer, prepared the public mind to listen with interest to a statement of Mr. Spaulding's views. The text was taken from Matt. 17:11, "A devil came and ministered unto him."

Mr. Spaulding commenced his sermon by asking, "What is Spiritualism?" and went on to say that there are many things belonging to Spiritualism that are not peculiar to the belief, but originated with other religions. He then explained the chief doctrines of Spiritualism, and said that while he did not believe it embraced one-fourth of the entire population of this country, as has been asserted, he did believe that this body (he would not call them Christians) numbered millions, and also that the belief in Spiritualism existed to a very great extent in other countries. There were Spiritualists among the Christian Churches, and they were to be found in all classes of society. It was wrong, he said, to ridicule Spiritualism, as had been done by the religious and political press of this city. Sound argument was much better to subvert wrong impressions than ridicule, and the secular press should treat this religion (for it was religion) with kindness and reason.

We should criticize justly and separate the good from the bad; for he held there was good in Spiritualism, either in ancient or modern, and much good in modern Spiritualism. One good was that it prevented infidelity, and he related instances where it had established belief in the minds of unbelievers, when all other means had failed. One was that of an old man he had met in this city, who, although he did great good, and did not wish to be skeptical, still could not shake off the belief that death ended every thing, and that there was no life beyond the grave. This man met a Spiritualist, and through Spiritual manifestations, was led to believe in future life, and is now happy in the hope of meeting his dear friends in the other world. There was, he claimed, examples like this all over the world, where persons had been led to believe in a future life, by this means, and he thanked God for it.

The belief of Spiritualists as to the mode of existence in the world to come was not explained, and Mr. Spaulding asserted that it was a "Heavenly dispensation" space—and that were God to live in a house near to us, the spirits of departed friends visited us, and asked why should not friends visit us if they can. He liked to think of dear friends who were dead as near to him in the spirit sometimes; to think that they were not thousands of miles away. He didn't want any such distances to intervene between him and his friends in a heavenly home.

This faith, he claimed, is not peculiar to Spiritualism; it is Christianity. The Bible teaches us that to be born of the body, it is to be present with God, and this is all there is in death. He alluded to instances mentioned in the Bible where angels and nobly returned to the earth, and he could not believe in Gospel Spiritualism without believing in modern Spiritualism. If we do not believe the spiritual world is here, then we must return to the belief of past ages, that when we die we lie in the grave for a time and then are awakened up and taken a long journey. He did not believe that he should die every thing and get into empty space, or that we die to things of this life. He believed all things material that exist in this world will exist spiritually in the next world. It was a thought that he loved to cherish that whatever God had created was to last forever.

Men are beginning to entertain more rational ideas of Spiritualism, and many arguments against it had been proven to be unreasonable. Because there was wickedness in this world was not a sufficient reason for our becoming oblivious to it after death. He would not be happy to bury his face in the sand, and become oblivious to everything, to escape the knowledge of his wrong doing. What we know of the mind we know of the spiritual world, for the mind is immortal and exists without change. If you know what your life is in this world, you know what it will be in the next, for we will be under the same laws and same spiritual God. Spiritualism, he said, helps us to understand the future world, and it has prevented a great amount of superstition which Christianity could never have accomplished. The evangelical world was full of superstitions which had been taken out of hundreds of thousands by Spiritualism. He has also saved thousands of people from idolatry, and he thanked God for it. He didn't wonder that the evangelical world was alarmed at the growth of Spiritualism, for Spiritualism was undermining its foundations.—Cincinnati Star of the West.

The Kansas Commonwealth, in commenting upon the remark of a railroad official, that thousands of men were under his political control, says: "How rapidly the business of governing is degenerating into a broad farce, with great crises for managers and clowns for actors. And this is a tragedy!"

Some ladies suffer dreadfully with the headache, and this causes their hair to fall. Nature's Hair Restorative is a sure remedy for the ache, and will restore the color of bleached, gray or faded hair. See advertisement.

Still another Remarkable Child.

Strange Manifestation—Startling Incidents—A communication.

Although spirit manifestations, and manifestations of spirit, are of daily occurrence all over the land, it might not be without interest to the readers of this Journal, to know something of an infant medium, who, during the last half year, has become highly developed—a child not yet three years old, and whose name we shall be content to call Little Eddie, as he is too sensitive to stand out boldly before the ignorantly sneering and ridiculously, or pitifully ridiculing multitude.

Little Eddie is a native and a resident of this city. I am well acquainted with the family, of which the father was somewhat inclined to investigation of Spiritualism; but the same was seldom or never mentioned in the family circle, as the mother, by education and evil reports, was strongly opposed to it. Nevertheless, the child would utter the scriptural words "out of the mouth of babes and sucklings," and to day the parents thank God for the light, comfort and joy thrown into their minds and hearts and household by their own darling.

Through little Eddie, angels are their daily guests; to him departed friends appear; through him they speak, and give their names, to him unknown, and things almost forgotten by the parents. His daily and almost constant playmates are little children of the spirit realm, whose names he often calls. He rocks them on his knee, shows them his playthings, the chickens and his "doggy," and is continually general, happy and lively and when, spontaneously, he mounts a chair and speaks thence as to an audience, his eye is up, and countenance and mien is full of spirit.

Meanwhile spirit, once, by lifting him aside, preserved his life, gave him a little baby in his arms. No child was ever so delighted with its doll—told him of "streams of blood across the ocean," when the present war began; and more than once he said, "They take my head and write upon the slate."

These writings are general, brief, but I cannot forbear to relate a few flowing: "The child was playing about as usual, when he 'learned to his slate, to do some few scratches in his own childish style,' and then, in a plain and good hand, wrote the following, which I give here in full, literally and verbatim:

"T'my willin' the spirit, but it is only a question of time. The spirit will be glad more by the force of argument than by the justice of the cause."

Shortly after he added: "It would be of no use for me to designate the objectionable passages, as it would do no good. My advice would not be followed."

At our ill: Eddie prefers fruits, farinal and other vegetable diet, and voluntarily abstains from "flesh" (poor) and stimulating food and beverages, he naturally remains in a condition near to that of the normal man.

It is in part, he has close relation to the Spirit World as to this. May angels still preserve him, and in due time, through his grand and noble manhood, bring greater and purer blessings of God to humanity!

Others are raising your children to be like mortal men and women, living and moving also among the angels? Or is your child to be one who is physically stimulated by eating earthy food, and in due time, in worse than emptiness, a life destined for higher joys and higher purposes?

N. H. JONKHEIM.

Written for the *Religio-Philosophical Journal*.

"ALONE WITH THE NIGHT."

BY ADDIE L. HALLGRO.

Written in reply to letter from a friend, who complained of being all "alone with the night."

Nor "alone with the night"
For on billows of light,
Like the soft rays of the morning's red sun,
And the Spirit of Love,
Like a messenger dove,
To crown and compensate each desolate hour.

Love with love shall be blest,
Heart with heart shall find rest.
When life's turbulent billows shall leave them no more,
Through the wave and the tide
While their meetings divide,
They will touch the same sands on the Beautiful Shore.

Not "alone with the night"
Though the cancer and blight,
Like a vulture has fed on the quivering heart,
For the Spirit of Love,
Like the sweet dove,
Keeps watch o'er the nest till the young pinions start.

Lip to lip will be pressed,
Heart with heart will find rest,
When these hanging souls upon their circuit of years
Nor "alone with the night!"
Nor an angel of light,
Counts the beads of our worth by the falling of tears.

Punchinello gives this dialogue: Aspiring Author—Ah, you have read my essay? I hope the verdict is favorable. Editor—O, yes, all right; acquitted on the ground of lameness.

Punch wants to know whether the Star makes will care so much for the Watch on the Rhine, now that they have got the great Bismarck-bug clock.

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15 The freedmen of the South now own

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Personal and Local

—U. Fannie Allyn lectured at Crosby's Music Hall on Sunday last, to a large and appreciative audience.

the strength of your husband and your womanhood, and defend your cause by living a loving and a truthful life. It is the cause of humanity. It is the grandest system of truth which the world has ever known; it has science as its basis, and philosophy as its means of expression. It has for its beneficiaries the entire human family; and it is intoxicating a grand and glorious cause, that is destined to benefit mankind amidst all the relations of life. It is calculated, in fine, to benefit you here; to improve all the conditions by which you may be surrounded; to enhance your happiness within; to make you the benefactors of others; to draw you nearer and nearer the truth; to enable you come more and more coexistent of your alliance with the angel-world. It is calculated to lift soul from the gross and grovelling things of earth; to make, and enlarge, and purify the affections; to make, and enlarge, and purify the intellect; and, to lead you on to higher, and higher, and still higher conditions even in Time; and when you shall be called to leave these abodes, you will find that there is a Divine Being who will receive you, and whose reality of which you will be called on by angels to engage, with God Almighty as the Great Geometer; and then higher and higher you shall rise, higher and higher still, until at last you reach, where the angels dwell, that shining city of glory, the throne, you shall inhale the very atmosphere of God.

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The Waters' Piano ranks with the best manufactured in America.—The Independent, N. Y.

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Original Poetry.

Written for the Religious Philosophical Journal.

ADDRESS TO THE JOURNAL.

BY M. PERREA.

We look for your coming each mail day,
As a pleasure we cannot forego,
And if we should miss you, dear Journal,
Our hearts would beat heavy and slow.

Your coming makes and hearts grow lighter,
Your pure tone always brings cheer,
You make all things purer and brighter,
Dispelling each doubt and each fear.

You give us desires to be useful,
To step up the fallen, and so,
To make them rejoice and be truthful,
You exhort us to love everyone.

Thus leave us, oh, never, dear Journal,
While we shall inhabit this form,
But come at our bidding each mail day,
And we'll give you support true and warm.

Written for the Religious Philosophical Journal.

WORLDLY WISDOM OF OUR MORTALITY.

BY MRS. K. INGALLS.

Tell us, wise spirits, sages of the past,
What of the future and the coming day?
Tell us the truth, that we may see more clear,
Your words heart-embellish with tender fear.

The clouds are gathering thick and fast above,
The sun they bar us off from heaven's love;
Will the dark pall of doom that's falling now
Wipe out the angel's bliss upon our brow?

For cannot take our heritage most fair,
Nor can they ever bring to us despair,
Oh, can we, when we've felt the angel's power,
Doubt the mighty truth in our hour?

No, no, we cannot, will not part with light,
It's now too bright a truth to let us fight;
It came with purport bound to tell of powers,
In Eden-land, where bloom eternal flowers.

It came to say to Death, "Loose now thy hold,
Thou canst not fold me to thy bosom cold;
Thou canst not fold me to thy bosom cold,
Thou canst not fold me to thy bosom cold."

The lightest that holds him in his place,
It came with voices that we once had known,
Saying, "Dwell, we leave thee not alone,
And yet, oh, do not—art thou to us—
Than when the stamp of earth was on our brow;

Now light is ours,—we read thy inner thought;
Along each side and corridor we walk;
To morning hearts that pass through midnight gloom,
To bring a word of hope and make it bloom.

This is the gift—the blessed boon we seek—
Smiles for the sad and new strength for the weak.
And yet, oh, do not—art thou to us—
Than when the stamp of earth was on our brow;

You'd draw distant around as black as night,
And clear the brilliant star that gives us light.
In ignorance, you'd lead us to the dark and cold,
And then the door would open and we'd fold.

And then the door would open and we'd fold,
And then the door would open and we'd fold,
And then the door would open and we'd fold,
And then the door would open and we'd fold.

Scenes in Spirit Life.

Higher planes on the Tattered Mountains.

BY THE SPIRIT OF MARY MOORE—J. CURT, M. D.

Dear mortals of earth, again I greet you and
invite the purest bliss of heaven upon you.
Since my last communication from the lovely
tattered mountains that I so fully attempted to
describe, I have visited and beheld scenes far
more glorious and grand than I had ever seen
or could have supposed existed. And I have
also continued unceasingly my labors of love
to earth, when so much return, light and knowl-
edge is sent to me. It is to be asked why we con-
tinue to visit and labor on your mundane sphere
so much and so long, when such a glorious coun-
try and such beautiful scenes are before us, and
are ours to enjoy throughout endless ages. But
dear mortals, would you but see and understand
these things as we do, you would not ask the
question; but as you do not, I shall answer. In
the first place, man that is still in the form in
his mortal and carnal condition, is comparatively
in a state of darkness, morally and mentally,
notwithstanding the vain attempt of the
theological centers for near eighteen hundred years.
It is true that the Hebrews possessed the
glorious truths on the plains of Jordan, on the mount-
ain sides, on the shores of Galilee, and at Jerusa-
lem; that they were perfectly understood and
practiced, would have enlightened the world
and shed a halo of glory upon the inhabitants
of earth.

But, as you do not see and understand these things as we do, you would not ask the
question; but as you do not, I shall answer. In
the first place, man that is still in the form in
his mortal and carnal condition, is comparatively
in a state of darkness, morally and mentally,
notwithstanding the vain attempt of the
theological centers for near eighteen hundred years.
It is true that the Hebrews possessed the
glorious truths on the plains of Jordan, on the mount-
ain sides, on the shores of Galilee, and at Jerusa-
lem; that they were perfectly understood and
practiced, would have enlightened the world
and shed a halo of glory upon the inhabitants
of earth.

is untold misery and suffering of every conceivable kind. It is every true since the advent of
Spiritualism, the mists and darkness are being in
some measure dispersed, rays of light from the
Spirit World are penetrating this horrible gloom
that makes it appear to those who are acquainted
with these things still more hideous; and to day, mil-
lions are seeking for more light. The prayer from
earth is heard. What shall we do to be saved?
Can we wait down in our state, when mortals re-
quire our aid to enlighten their darkened under-
standing, and point them to those bright and
happier shores in the Summer Land? No, never!
Again, spirits as well as mortals, must labor to
progress—to be happy we must labor to make
others happy. This is the secret of progression,
for spirits as well as mortals. Let this be re-
membered by the children of earth, for by your
good acts and thoughts, you elevate your fellow-
men, and at the same time you elevate yourselves,
for you are preparing you for those bright and
glorious realms above.

And now, by my labors of love and mercy, to
earth's children, I have progressed to my present
plane. I, with many others of my sphere, was
invited to visit still higher planes on the tattered
mountains. With pleasure, I embraced
this opportunity. We were found ourselves in
those lovely ethereal fields that we attempted
feebly to describe on our last visit. After we
had taken a survey of those lovely scenes, and
meeting there very many bright and happy
spirits that we had seen before, oh! it was
a pleasant meeting—so many congenial souls
grouped together for the purpose of beholding
new scenes and learning higher and holier truths
in our Heavenly Father's kingdom. While we
were conversing upon these themes, we beheld
a very bright band of higher intelligences de-
scending to this plane, very near to us—their
faces shining with love and wisdom. Among
the group I discovered that pure and holy
spirits mentioned in my last, that had prom-
ised me the pleasure of a visit to a still higher
plane on the tattered mountains, when I came
again. One recognized me at once, and said,
"I have advanced and took my hand, and said in
tones of heavenly music, my dear sister we have
carefully watched your labors of love to earth's
children since your last visit here, and we are
well pleased with your progress, and we are
now happy to inform you that you are entitled
to visit higher spheres and behold the wonders
and glories of the realms above."

And with this bright bird, we ascended, once
to this upper and purer plane; and upon our
arrival there, we discovered everything was
brighter and more refined; our very nature ap-
peared changed; our lives and affections purer,
more refined and interested; our mental facul-
ties greatly expanded. All grunces seemed
left behind; the atmosphere was so clear and
ethereal it produced exhilarating effect upon us,
that sent a thrill of joy and delight through
every nerve and fibre of our system. Upon our
entrance into this gorgeous realm, we stood and
looked with wonder and awe. The exceeding
purity of the atmosphere caused every object
to be clearly defined and easily discerned for a
great distance—indeed, distance appeared al-
most annihilated. Before us lay in all its loveliness,
the "Crystal Lake," our guide informed us,
as smooth as a mirror, its waters so clear and
transparent that every object, even the smallest
shell, could be readily seen at the bottom. On
three sides of this lake, were splendid mountain
scenery, with here and there high peaks, resem-
bling gorgeous towers rising high upwards
sparkling in the light like diamonds. Some of
these spires were white as the purest snow;
others were violet, pink, crimson and shades of
lake green. Those beautiful columns reflected
light, harmoniously blending in such a man-
ner on the surrounding country, that made ev-
ery object appear rich, mellow and grand. The
mountain sides were decorated with magnifi-
cent temples and residences of the finest archi-
tecture that we had ever beheld. Here we
could see little rivulets like threads of silver
dashing down their sides, in their rocky chan-
nels here and there, forming a sparkling cascade,
bounding on their way and finally meet-
ing and blending their waters with Crystal Lake.
Here we beheld winding paths of easy ac-
cent in every direction, bordered on either side
with trees of splendid foliage, and flowers of ev-
ery tint and hue waiting their fragrance in ev-
ery direction.

Crystal Lake, like all beautiful sheets of wa-
ter of any considerable extent, in the Summer
Land, was bearing upon its bosom vast numbers
of every variety of most beautiful little vessels,
laden with the pure and lovely inhabitants
of this plane, not as a necessity in passing, or
for those waters, but as an exquisite pleasure.
This lake, whose crystal water is so pure, we
found the surrounding mountain scenery, in all
its loveliness, degenerated upon its surface.
That side not embraced by mountains, we beheld
a most magnificent country, beautifully undu-
lating, and most exquisite in its scenery. The
mind of mortal ever imagined. This scene
I shall not attempt to describe at this time. We
were then conducted up one of those mountain
paths. We found the ascent very easy and
pleasant; it was embowered on either side by
entrancing trees and shrubbery, the flowers
were in bloom, and the fragrance of many kinds.
At the summit and before us stood what our guides
termed was the Temple of the Arts and Sciences.
It certainly was the most magnificent edifice
we had ever beheld. It was of vast di-
mensions and contained a great number of open
courts and apartments. It was constructed of a
material that somewhat resembled the finest va-
riety of marble but, semi-transparent, it sparkled
throughout with veins of golden blue and purple.
It was highly polished and shone in the
light with a soft mellowness far beyond the con-
ception of mortal. The architecture I could
not describe, as it was entirely different from
anything I had ever seen before. Suffice it to
say that its gorgeous splendor far surpassed any-
thing I had ever imagined. We were then con-
ducted into this Temple, and through its va-
rious courts and apartments. The beauty and
grandeur of the interior was far greater than the
external, if possible. Here were apartments for
the various branches of the Arts and Sciences. Here
were wise men, that had devoted their lives
on earth to scientific knowledge, completing
their researches and making new discoveries
and improvements for their own pleasure, but
more especially for the benefit of mankind.
Each court and apartment was a separate and
distinct from the others. Here we beheld the
chemist department with their vast laboratories,
apparatus and fixtures belonging to that branch
of science—it was wonderful to behold.
We were informed by those wise chemists,
that very many new and important discoveries
had recently been made that would eventually
revolutionize the whole field of chemical science,
and that the astounding discoveries would soon
be communicated to earth, which would be of
incalculable benefit to mankind. In each de-
partment we found a presiding or conducting
intelligence, who directed and superintended ev-
erything. Every act was conducted by sys-
tem, although there was nothing arbitrary, all
done by mental consent, each and every one
stood upon their merits alone, every thing
moving in perfect harmony. As we were in-
structed in those laws that govern every ac-
tion or movement. This same system was carried
out in all the various branches of the Arts and
Sciences that we visited in this vast temple.
Here we found every branch of arts that could
be conceived of, and many departments that mor-
tals have never imagined. We were here in-
formed that all the discoveries and inventions
made were finally handed down to man, for his
benefit and elevation; that a complete chain
was established to communicate to lower spheres
and eventually down to earth all the wisdom
and knowledge perfected in those higher spheres,
and also that this chain of communication ex-
tended up to still higher and wiser realms far
above. Oh! that I had the language to mi-
nutely describe all that we beheld in this mag-
nificent temple of the arts and sciences, but I
cannot do so. I can only say that we were here
informed of the general outlines and principles.
After visiting the numerous courts and depart-
ments, we were finally conducted to the great
dome or observatory on its top. Here we were
directed by our lovely guides to take a survey
of our lovely country, it was now our lot
to gaze upon our country. There lay our
Crystal Lake like a smooth plain of bright silver
enveloped with every beauty, dotted over with
every conceivable kind of magnificent gondolas
and sailing vessels, with their bright banners
and mottos floating on the soft breeze, filled
with joyous and lovely beings,—now to the
richer strata floating over its surface. There
away to the right lay a vast country, with its
groves of eternal green, streams of sparkling
waters, placid little lakes, fountains that send
high up into the air their diamond like spray,
beauteous mansions surrounded by every mag-
nificence that the heart could desire or mind
imagine, beauty upon a thousand hills, beauty
in the valleys, grandeur every where. Such a
landscape never did our eyes behold before.
We stood and looked with profound awe and
astonishment; we could not find language to
express our feelings of rapture and delight. We
were too full for utterance. On our left was a
great mountain view, with those lofty towers
that rose high upwards, giving off their beau-
tiful acclamations of golden blue, violet and
other splendid colors, that gave a charming mel-
low tinge to the surrounding scenery. But I
cannot dwell, for our guides informed us after
our prolonged visit, that we were not quite
through our investigation; that we might look
with wondering awe for a year, and still see new
glories and beauty in the surrounding scene,
but now they desired us to take observations
from this point through those mighty telescopes,
whose powers were so superior to what man
had ever imagined, and which would be long
be given down to earth's children. We turned
to look at the speaker ceased, and we then be-
held a number of very large telescopes ready
for use. Standing before them were many
bright spirits, who had spent much of their time
on earth in astronomical researches, and who
had drank deep into that science and had car-
ried their thirst for more knowledge of this
heavenly science with them to the Summer-
Land. Here they sat, and their investigation
for our pleasure, and also for the benefit
of mortals yet on earth, who would eventu-
ally reap the advantages of their labors and
discoveries.

The summit and before us stood what our guides
termed was the Temple of the Arts and Sciences.
It certainly was the most magnificent edifice
we had ever beheld. It was of vast di-
mensions and contained a great number of open
courts and apartments. It was constructed of a
material that somewhat resembled the finest va-
riety of marble but, semi-transparent, it sparkled
throughout with veins of golden blue and purple.
It was highly polished and shone in the
light with a soft mellowness far beyond the con-
ception of mortal. The architecture I could
not describe, as it was entirely different from
anything I had ever seen before. Suffice it to
say that its gorgeous splendor far surpassed any-
thing I had ever imagined. We were then con-
ducted into this Temple, and through its va-
rious courts and apartments. The beauty and
grandeur of the interior was far greater than the
external, if possible. Here were apartments for
the various branches of the Arts and Sciences. Here
were wise men, that had devoted their lives
on earth to scientific knowledge, completing
their researches and making new discoveries
and improvements for their own pleasure, but
more especially for the benefit of mankind.
Each court and apartment was a separate and
distinct from the others. Here we beheld the
chemist department with their vast laboratories,
apparatus and fixtures belonging to that branch
of science—it was wonderful to behold.

We were informed by those wise chemists,
that very many new and important discoveries
had recently been made that would eventually
revolutionize the whole field of chemical science,
and that the astounding discoveries would soon
be communicated to earth, which would be of
incalculable benefit to mankind. In each de-
partment we found a presiding or conducting
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Land. Here they sat, and their investigation
for our pleasure, and also for the benefit
of mortals yet on earth, who would eventu-
ally reap the advantages of their labors and
discoveries.

Many of those wise astronomers, we were in-
formed, had lived on earth many ages ago,
and many of them, in recent days, had
passed spirits received new pleasure, and in-
formed us it gave them great satisfaction to
give us all the information on this branch of
science in their power. We saw among the
number many we had heard and read of in
the Bible, such as Copernicus, Kepler, Galileo,
Hipparchus, Tycho, Brahe, Herschel and
many others.

After properly adjusting these instruments, we

were invited to look at the heavenly bodies
through them. The first planet, Jupiter with
its belt and satellites, was a splendid sight.
The atmosphere here was so pure and refined,
and those telescopes were of such an improved
nature, we could see all the workings of the
planet perfectly. It appeared very large and
bright, and revolved on her axis in
perfect order and beauty. Again we directed
our sight to Saturn—this was one of the most
splendid sights we had ever seen; it, too, could
be seen revolving on its axis, with precision,
holding her beautiful rings and satellites in
the proper spheres by her laws of attraction
and repulsion. We could distinctly see their
atmosphere, and all their wonderful movements.
It was most grand to look upon. After viewing
the different planets belonging to our solar sys-
tem, we were then directed to other systems,
and particularly to the formation of new worlds
that were carrying their high space in their differ-
ent degrees of maturity, from the crude comets
to worlds that were prepared for the dwelling
places of intelligent human beings.

What grandeur! What sublimity! Who can
fathom the wisdom, power and glory of the
Great First Cause that you call God? The
more we can see and understand of his works,
the more we are lost in wonder and amazement.
Oh! that I could convey to mortal mind all the
glories and beauties that we beheld here, but it
is impossible. After feasting our eyes upon
these dazzling and pure worlds, we were then
permitted to behold those higher, purer
and brighter spheres, from the upper realms
continually arriving and departing with mes-
sages of love and wisdom, from far higher
and brighter spheres, clothed in shining raiment
so gorgeous to look upon. Soon we beheld swiftly
approaching us, something resembling an ex-
ceedingly white cloud, gorgeously tinged on its
outer edge, with gold, blue and crimson. On its
surface, lightly rested the brightest and most
lovely spirit with his attendants, we had ever be-
fore seen. He was the very personification of
love, wisdom and purity combined. This ex-
ceedingly bright and glorious group of spirits, shed
a halo of golden light upon every object for a
vast distance in every direction, and produced a
thrill of joy and exquisite delight, as well as holy
awe, through our whole nature—indeed I have no
language adequate to describe our sensations.
We could not distinctly see how he watched for
his dazzling but glorious vision, and
had it not been for a peculiar gossamer veil of a
delicate tissue of blue that floated about his per-
son, we could not have looked upon him. His
attendants were clothed, and appeared very
similar to himself, but they were not so
glorious and brilliant as he. They were
flashed directly in front and quite near to us
and there rested for a time in quiet. Very soon
this bright intelligence raised his right hand,
and pointing in the distance, we looked in that
direction, and there beheld a most beautiful in-
habitant of celestial blue, embodied with silver
and purple, and on its airy folds we discovered
in letters of gold this motto:

Magna est veritas at Prevalabit. Truth is al-
mighty and will prevail. And from which radi-
ated in every direction splendid rays of silver
light. These spirits, in tones most soft and
musical, sang the rich strains of the 23rd Psalm,
and said, "Blessed spirit companions, behold
the motto upon yonder beautiful banner! Truth
indeed is mighty and will prevail." You have
caught a glimpse of those mighty orbs that
are revolving in space, supported by the laws of
the Supreme Architect, moving in their majesty
and power, and each revolving in their own
spheres, and all harmoniously acting together,
and yet the millionth part you have not seen.
Spirits immortal proclaim down to earth's dark-
ened denizens, some of those beautiful truths that
you have here beheld. Oh! teach them that
God is love, and that he is a spirit, the spirit of
truth, his immensity and that those millions
and millions of worlds are filled with immortal
beings, and destined to live forever. Oh! teach
earth's children, who are only mere specks upon
yonder little earth—how vain and futile their
feeble attempts to deny and measure the power
and wisdom of the Great Father. Say to them,
Oh! mortals, arouse from your slumbers of igno-
rance and bigotry, and behold, not the God of
vengeance, of low sensuality, of despotism and
tyranny, as man has made him; but the great
living Father, whose attributes are love, wis-
dom, justice and mercy, and whose presence and
power is seen and felt in all his works. That
man, although low, degraded, and darkened,
bound down by the chains of ignorance and sa-
perstition, will yet rise and progress throughout
endless ages, and will occupy the plane of the
highest spheres in his Father's Kingdom. Oh!
teach him that within his mortal being, deep
down in his soul, is a spark of divinity, an im-
mortal essence, that cannot be tarnished, but
will yet be disintegrated from beneath the dark
rubbish of ignorance and superstition, that will
rise and sparkle like those bright orbs that
you have just been scanning in the lab-
yrians of God's realm. Say to this mortal man,
and tell him beware how he treats those mes-
sages of love from the shining courts of heaven.
When this bright spirit had ceased speaking,
the messenger of the Father, from a band
of dazzling spirits on his left, that he
ever heard, and soon this bright cloud with
that high and glorious being, with his attend-
ants, began to recede, and soon was lost in the
distance. We stood in mute astonishment for a
few moments, and then departed to our respec-
tive spirit-homes, filled to overflowing with joy
unutterable.

It is proposed to erect a hospital in New
York for the cure of tobacco chewers and
smokers.

Miss Alice Cooley of Natchez, is engaged
on a life-sized bust of the late General Lee.

Mrs. E. A. Blair.

The following extract from a private letter
lately received by us from that eminent spirit
Artist, Mrs. E. A. Blair, of Salem, Mass., exhibits
in a beautiful light the method adopted by the
unseen intelligences of the Spirit World, to aid
the children of earth.

Brother Jones—I must tell of a very, very
remarkable test through me, the second week
after I came here to Salem. Before I came here
the friends of Sheddville, Vermont, sent me an
invitation to visit them and paint in their
church. I could not afford the expense, so sent
my regrets to them in a letter. I wrote to their
speaker, Mr. Abbie W. Tanner, who speaks
this month in Stafford, Conn. her home is in
Montpelier, Vt., but it seemed that an influence
again promised me to them unless sickness
should prevent. I knew nothing of the last
promise. The Thursday noon before Mrs. Tan-
ner's last Sabbath but one in that place, I was
controlled to write, (being utterly unconscious at
such times), and the spirit of Ethan Allen
wrote this message:

"Leave here for Sheddville, Vermont; also
called West Windsor, Vt.—the first train Satur-
day morning. Go by White River Junction
and there you will meet Mrs. Abbie Tanner
en route for Windsor, as I have promised you
there, nothing but sickness to prevent. When
spirits promise mortals must not contend against it.
My husband said to the spirit, my wife
cannot get to White River Junction until after
the train from the North will have passed down
one hour and a half. Ethan then wrote, "By
some unknown agency she will meet her there."
The going there to paint seemed queer to me,
as I had not heard one word from any one in
that section since the summer when I was in-
vited there, but the Friday evening following
this strange communication, I received a letter
from the secretary, saying that I had been prom-
ised for the next Sabbath, sickness alone to pre-
vent, and I should be well paid, and must not
disappoint them, but come to Brownsville,
where he would meet me, that being the nearest
railroad station. This was Friday. I got his
letter stating that I was to go another route to
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by the penny post, in presence of my husband
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Phenomenal.

From Human Nature.
PSYCHOLOGICAL PHENOMENA.
Experience in Development.
COMMUNICATED BY A. C. SWINTON.

April 25th, 1870.—Much light seen by all our circle.

26th.—Nothing more unusual save our spirit friend Dr. Buchanan being seen with great distinctness for about a minute by Mrs. Knight, whose spiritual sight seems gradually improving.

27th.—The medium, Miss Shaw, accompanied by Miss Elmer, joined a circle at Mrs. S.'s house, 36 Waterloo St., at spirit direction, and therefore we did not sit here. Miss Shaw and Miss Elmer (a young girl) were entranced, and silently represented youthful pastime, graceful poses and carresses. Miss Shaw seemed to be supported for a time by the spirit friends in standing posture, though her feet were not removed from the ground. The sweet innocence of childhood's spirit-life is said to have been very touchingly and delightfully shown.

28th.—C. W. Pearce present. More light than ever seen by all of us. The controlling spirit was seen by Mrs. Knight between C. W. P. and Miss Shaw, I read of being directly on posture to her, as is the case when C. W. P. is not present. Some half hour after the room had been darkened, C. W. P. was desired by our spirit visitors to ask for a light, which having been brought, we were then holding the medium's hands in the form of a circle, making a graceful movement with them. Communications were afterwards made with motions of the medium's hands. The room was again ordered to be darkened, and an extraordinary amount of light was then seen by all present except A. C. S. Mrs. Knight seemed to find it difficult to understand that the taper had been extinguished, so bright was the room. She seemed able to see C. W. P. most luminously, and A. C. S. and Miss Shaw least so.

29th.—From this date to May 14th, the phenomena were similar. Mrs. Knight as our spirit friends each one stood controlling, and informed the circle what was giving place to another. Several of them were seen with sufficient distinctness to be recognized.

May 1st.—Held our séance at C. W. Pearce's (in the old house, i.e. having recently moved there from the old one). The room was darkened, and much light was seen by Mrs. Shaw and Mrs. Knight. E. N. Denny, Mrs. Swinton, and other spirit friends, were again seen by Mrs. Knight. Mrs. Pearce joined the circle.

2nd.—Again sat in C. W. Pearce's house, and shortly after the room had been darkened, we were requested to light the candle, and after a minute afterwards, to extinguish it. Then much light was seen by all of us, and to Mrs. Knight and Mr. Shaw our surroundings appeared to be a vast amphitheatre, around which were grouped, tier above tier, the faces of our spirit friends. E. N. Denny, Mrs. Swinton, were distinctly seen by Mrs. Knight, and numerous others were seen by other members of our circle.

3rd.—Similar phenomena. More light was seen by A. C. S. and C. W. P. Direct light and information were, as usual, given to the circle, by a prominent spirit friend, who would endeavor to speak through Mrs. Shaw next Monday evening.

4th.—Similar results to those of May 2nd.

5th.—Sat here. No perceptible change in the phenomena, excepting that our spirit friend Elmer gradually improved, and was seen with more distinctness than usual.

6th.—Several of our circle much third. Results of the sittings less remarkable than usual, but one or two of the circle were touched by spirit friends, and A. C. S. saw more light than he had ever seen before. Miss Shaw and A. C. S. were directed to visit Dr. Newton (the occultist, healthful, recently arrived from America) the ensuing Friday, 11 A. M.

7th.—Went to Ealing, accompanied by Mrs. Shaw and Miss Elmer, as directed by my spirit mother, M. A. S., and visited two empty houses there for a special purpose. One of the houses appeared to have been seen by Mrs. Shaw in a vision which occurred to her whilst entranced the evening before, and also the direction and character of the road leading to the house referred to. Sat as usual at 8 P. M. (being Sunday); much light, and numerous spirit friends seen. 8th.—3rd day of powers of our circle apparently improved; plan of séance altered. Went out with C. W. Pearce at 3:30 A. M. of this day, by the advice of E. N. Denny, as a means of development to increase our impressions.

9th.—Sat at C. W. Pearce's. Told by our spirit visitors that they could probably see the spirit of Dr. Newton, and that they were to go to his house, which we were told was perceptible.

10th.—Sat at A. C. S.'s. The room appeared very light to all of us after the taper had been extinguished. E. N. Denny, as usual, was the first time things moving in the light. Robert Shaw (after an absence of about a month) again communicated, and informed us that since last with us he had visited other spirit friends in particular, and that the inhabitants there communicated with the spirit world much as we do here. Shaw was entranced, and after a while went out with C. W. P. (a very brave man since the 8th, and shall continue to do till further advised), at 6:30 P. M. impression. During our half-hour stroll we have to keep our minds passive and free from all influence save that of the spirit friends who would impress it.

11th.—Sat as usual. Mrs. Shaw was entranced, and a young daughter of C. W. P., named Florence, spoke through her. She strongly urged her mother (present) to thoroughly satisfy herself of the truth of spirit communion (Mrs. Shaw being still somewhat sceptical as to the identity of spirits). Dr. Buchanan afterwards spoke through Mrs. Shaw in an amusing manner, and suggested that we should sit every other night for a time. Miss Shaw, whilst entranced, was led by one of the spirits to the piano, the keys of which she magnificently for some time. C. W. P. was entranced, and after a while Mrs. Shaw and A. C. S. saw things moving in the light which pervaded the room after the extinguishing of the taper. Robert Shaw and E. N. Denny communicated. After Mrs. Shaw had retired, her spirit-husband again presented himself visibly to her, and wanted to take her with him to see his spirit-home in the Summer land. She stated that the lower part of her body gradually became rigid; and, fearing for her daughter, who was sleeping by her side, she desired her husband not to entrance and take her yet. He closed his eyes, and wanted to take her with him to see his spirit-home in the Summer land. She stated that the lower part of her body gradually became rigid; and, fearing for her daughter, who was sleeping by her side, she desired her husband not to entrance and take her yet. He closed his eyes, and wanted to take her with him to see his spirit-home in the Summer land. She stated that the lower part of her body gradually became rigid; and, fearing for her daughter, who was sleeping by her side, she desired her husband not to entrance and take her yet. He closed his eyes, and wanted to take her with him to see his spirit-home in the Summer land.

12th.—Did not sit. Mrs. Shaw states that she this morning saw troops of our spirit friends walking by, and that they seemed to cause a mirror to appear in which she could see them, and much else that could not be described.

13th.—Sat as usual. Room became lighter than ever. E. N. Denny spoke through his wife, and she described her sensations as pleasant.

14th.—Sat as usual. Room became lighter than ever. E. N. Denny spoke through his wife, and she described her sensations as pleasant.

15th.—Sat as usual. Room became lighter than ever. E. N. Denny spoke through his wife, and she described her sensations as pleasant.

16th.—Sat as usual. Room became lighter than ever. E. N. Denny spoke through his wife, and she described her sensations as pleasant.

17th.—Sat as usual. Room became lighter than ever. E. N. Denny spoke through his wife, and she described her sensations as pleasant.

18th.—Sat as usual. Room became lighter than ever. E. N. Denny spoke through his wife, and she described her sensations as pleasant.

surely warn during his influence now. Previous to his death, he had experienced coldness, as if cold water were being poured down his back. Mrs. Knight saw and clearly identified a number of our spirit friends, and C. W. Pearce was enabled to see a better and, apparently, the whole circle. Mrs. Pearce joined us.

14th.—Miss Shaw and C. W. P. sat for half an hour for some instructions regarding our future proceedings. E. N. Denny communicated. He stated, among other things, that he desired them both and A. C. S. to rise at six on the following morning and take half an hour's walk (passively), and afterwards to sit for further instructions, more especially for A. C. S.'s attention. We carried out our dear friend's wishes, and he requested the latter to avoid troubling himself so much about his family and personal affairs, and to keep himself as private or free from ungenial influences, and to trust to his spirit self as much as possible; to continue the same every morning routine, and to have Mrs. A. and Miss Shaw take their meals with Miss Elmer, and himself. We were further directed as to the course we should take as Ealing to day, and advised to leave Paddington (because more convenient to us) by the 10:15 train.

15th.—Went to Ealing at 10:15, and saw a house, where we were directed by our spirit friends, which was said by them to be suitable for a mentally afflicted relative to reside in. Returned and held our usual sitting in the darkened room. The light was soon extinguished, and Mrs. Shaw, as usual, entranced. She was then led to the piano, which she soon began to use, and continued repeating a certain tune or lesson, and after about an hour and a half's practice she was enabled to play part of a tune. Miss Shaw had never even touched the keys, except to magnify the key in her life before. During this development the room appeared exceedingly light, and forms moving in it were visible to all, and to Mrs. Knight and Mrs. Shaw they were, as usual, distinguishably clear. "Dr. Buchanan" controlled Mrs. Shaw and closed the séance as before. Mrs. Shaw had some delicate glimpses of a spirit world during her sitting and whilst we were at Ealing. She stated that her husband, Dr. Shaw, enabled her to see small heads in forms, by controlling her organism and impressing her to press her thumb or finger against the image appearing where the finger had been withdrawn. He then directed her to dip her finger in ink and press it on white paper; the following heads in ink (which we cannot transfer from our notebook) are the result. The control was made more apparent to us by the characteristic smiling of Mrs. Shaw, and the fact that the same form made by our spirit friends on the front door of the house at the end of the séance, and they said they went out the door opened for some of them to go out. It would seem that all spirits have not the same power of passing through walls, or cannot so freely enter and exit.

16th.—Miss Shaw soon entranced, went to the piano; commenced practicing, and improved considerably. Much light seen around the piano, and several forms seen, but none distinctly enough to be recognized. Instructions given to two of the spirit friends to sit at the piano.

17th.—Nothing apparently remarkable occurred during this sitting in C. W. Pearce's house. Directed to go to Dr. Newton's hall in Newn Street.

21st.—Miss Shaw continued her piano practice whilst entranced. But little light was seen during this sitting, and no perceptible change in the phenomena, excepting that our spirit friend Elmer gradually improved, and was seen with more distinctness than usual.

22nd.—Nothing remarkable observed, though several of our spirit friends were, as usual, seen.

23rd.—Nothing particularly noteworthy observed. Went out at usual hour each morning, at 6:30, with C. W. P. for impression. He requested to visit an aged and mentally-afflicted relative, the next afternoon, accompanied by C. W. P. The usual phenomena occurred, and W. H. Harrison, who sat with us, was informed of his father's presence, and received a characteristic "spirit message" from him.

24th.—Visited the relative referred to, and took him with us to one of the parks. Our spirit friends stated that, by loving and wise care, if shortly removed from his present morbid surroundings, he may yet regain his reason.

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31st.—Visited the relative referred to, and took him with us to one of the parks. Our spirit friends stated that, by loving and wise care, if shortly removed from his present morbid surroundings, he may yet regain his reason.

32nd.—Visited the relative referred to, and took him with us to one of the parks. Our spirit friends stated that, by loving and wise care, if shortly removed from his present morbid surroundings, he may yet regain his reason.

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38th.—Visited the relative referred to, and took him with us to one of the parks. Our spirit friends stated that, by loving and wise care, if shortly removed from his present morbid surroundings, he may yet regain his reason.

noon, that his spirit friends had told him a band of advanced intelligences were constructing their power over the human mind, and that they were to be used for the purpose of instruction and benevolent purposes. During our sitting, I saw the largest and most brilliant light I have yet seen, and other lesser ones. Our known spirit friends were clearly seen by Mrs. Knight, and my mother gave us precise directions regarding a visit to, and treatment of, a mentally-afflicted relative.

31st.—R. requested by E. N. Denny, after my early walk to go to Dr. Newton and render what assistance I could, and to take "the R. post," 227 Gray's Inn Road, for him there to treat the sick p. p.

Went, as desired, with the Doctor, and took the place. Afterwards went to "the London Fields," at his request, and informed the people there about the change in arrangements. There met Simon Owen, who very forcibly addressed the assembly on the new R. post. Dr. Newton is exemplifying a life of brotherly love toward all God's children, a life which causes Want, Sickness, and Misery to flee from us, one which all might live, by exercising their will power, to cure the blind disabilities of their animal nature, giving free rein to the Divine Spirit that is within each one of us, and ever after enjoying the sweets of heaven.

Sat at 9:15 as usual. No apparent change in the phenomena.

June 1st.—More light seen by A. C. S., and also certain movements in the room. His feet were touched by his mother several times. Various directions given. Miss Elmer desired to withdraw from the circle for a short time. Efforts made by the spirits to control Mrs. Pearce (who frequently sits with us) and Mrs. Shaw, but unsuccessfully, so far, in both cases.

2nd.—Nothing apparently noteworthy occurred during this sitting in C. W. Pearce's house, with Mrs. Knight and Mrs. Pearce only. Certain advice given, and Mrs. Pearce nearly entranced by E. N. Denny's failure to get into partly to arise through her non-passivity to the influence which the room spirit had darkened. It seemed quite so during the influence of Mrs. Pearce's sight, and the hands of the circle, whilst on the table, gradually became invisible to her eyes, and appeared very white ere she ceased to see them.

3rd.—Sat for an hour in C. W. Pearce's house, with Mrs. Knight and Mrs. Pearce only. Certain advice given, and Mrs. Pearce nearly entranced by E. N. Denny's failure to get into partly to arise through her non-passivity to the influence which the room spirit had darkened. It seemed quite so during the influence of Mrs. Pearce's sight, and the hands of the circle, whilst on the table, gradually became invisible to her eyes, and appeared very white ere she ceased to see them.

4th.—M. sitting. Received the following letter from Dr. Newton, of one circle, who is, in bodily presence, temporarily away:—

"Bungay, Suffolk.
June 31, 1870.

"MY DEAR SWINTON.—Thank you for yours. I am into all your joy concerning Dr. Newton, etc. Were I with you, I should be an active worker with you as it is, the pleasure you take in the work, it being the duty of the man which brings him into rapport with all others like minded.

"We need not ask who belongs to our circle. Let us but know that we harmonize in aim with those gone before, and we are one. I now know, as clearly as I know that I exist, that the circle is the same as before. My dear friend, I am sure that you will be able to see this when he said: 'I and the Father are one.' Last Monday, at Rogers' (Norwich), we were made happy by the presence of the bosom friend of Jesus, John of Patmos, who gave us a characteristic message: 'My love, I am the Father, and you are the Son. Where two or three are gathered together in my name, there will I be. My little children, I come to bring with me the love of my Father and from him. The blessings of the Prince of Peace rest upon this house, and upon all within it; not those compassed by the material world, but those who are within its folds. May I rest upon them; may they dwell in it; may I overhadow them; may all their actions be prompted by it; a new commandment, and yet an old one, beloved, I give unto you: Love one another, that your love may be perfect. I am the Father, and you are the Son. Where two or three are gathered together in my name, there will I be. My little children, I come to bring with me the love of my Father and from him. The blessings of the Prince of Peace rest upon this house, and upon all within it; not those compassed by the material world, but those who are within its folds. May I rest upon them; may they dwell in it; may I overhadow them; may all their actions be prompted by it; a new commandment, and yet an old one, beloved, I give unto you: Love one another, that your love may be perfect. I am the Father, and you are the Son. Where two or three are gathered together in my name, there will I be. My little children, I come to bring with me the love of my Father and from him. 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ARRIVAL AND DEPARTURE OF TRAINS.			
<i>Chicago and Northwestern Railroad—Omaha Night and Omaha Lake—Des Moines North Wells Street</i>			
Ticket Office, south-east corner Clark's and Lake streets.	Leave.	Arrive.	
Oregon Rapid Passenger.....	8:15 a. m.	6:50 p. m.	
Pacific Fast Line.....	" 9:30 a. m.	" 8:00 p. m.	
N. Ch Island Express.....	" 10:30 a. m.	" 9:00 p. m.	
Pacific Night Express.....	" 12:15 p. m.	" 10:00 a. m.	
Rock Island Night Passenger.....	" 9:15 p. m.	" 7:00 a. m.	
Dixon Passenger.....	" 11:10 a. m.	" 11:10 a. m.	
<i>Properly Laid.</i>			
Freight and Doublet Pass.....	" 9:00 a. m.	" 9:30 a. m.	
Freight and Doublet Pass.....	" 9:45 p. m.	" 10:00 p. m.	
Rockford, Moline, Fox River and Bureau Accommodation.....	" 6:00 p. m.	" 11:10 p. m.	
Geneva and Grand Rapids.....	" 9:00 p. m.	" 9:45 a. m.	
Junction Freightenger.....	" 5:00 p. m.	" 8:10 a. m.	
Lombard Accommodation.....	" 9:10 p. m.	" 8:50 a. m.	
<i>Milwaukee Division—Depart corner of Omaha and Cass street.</i>			
Milwaukee Mail.....	" 7:15 a. m.	" 10:15 a. m.	
Express.....	" 7:15 p. m.	" 10:15 p. m.	
Bureau Accommodation.....	" 11:00 a. m.	" 1:00 p. m.	
Rose Hill, Wrenston, and High- land Park.....	" 1:15 p. m.	" 8:45 p. m.	
Afterson Pass.....	" 5:00 a. m.	" 9:30 p. m.	
Kenosha Pass.....	" 9:10 p. m.	" 9:10 a. m.	
Washington Accommodation.....	" 9:00 p. m.	" 9:00 a. m.	
Washington Co.....	" 11:00 p. m.	" 9:15 a. m.	
Milwaukee do.....	" 11:00 p. m.	" 9:00 a. m.	
<i>Kenosha and Washington trains leave from Wells street Depot.</i>			
<i>Winona Division—Depart corner of Omaha and Cass street</i>			
St Paul Express.....	" 10:00 a. m.	" 7:15 p. m.	
Night Passenger.....	" 9:30 p. m.	" 9:30 a. m.	
Farmville Accommodation.....	" 9:10 p. m.	" 9:00 a. m.	
Woodstock Accommodation.....	" 9:00 p. m.	" 8:50 a. m.	
Barrington Accommodation.....	" 8:30 p. m.	" 7:45 a. m.	
<i>GEO. L. DUNLAP, General Superintendent. H. P. Shawcross, General Ticket Agent</i>			
<i>Lake Shore and Michigan Southern Rail-Road.</i>			
<i>Depot corner Van Buren and Sherman streets. Ticket Office 88 South Clark street.</i>			
Special N. Y. Express.....	" 9:21 a. m.	" 7:50 p. m.	
Mail.....	" 9:27 a. m.	" 9:00 p. m.	
Atlantic Express (daily).....	" 8:15 p. m.	" 7:00 a. m.	
Night Express.....	" 9:00 p. m.	" 10:30 a. m.	
<i>Detroit and Grand Rapids Lines.</i>			
Day Express.....	" 7:30 a. m.	" 7:30 p. m.	
Night Express.....	" 9:00 p. m.	" 9:00 a. m.	
<i>F. E. Moran, Gen'l Pass. Agt., 64 Clark st., Chicago.</i>			
<i>Michigan Central Railroad—Union Depot, foot of Lake street</i>			
<i>Ticket Office Lakes st., cor. Dearborn—Passenger trains of this company leave and arrive at Chicago as follows:</i>			
Mail Train.....	" 9:00 a. m.	" 9:00 p. m.	
New York Express.....	" 9:31 a. m.	" 7:00 p. m.	
Atlantic Express (daily).....	" 10:15 a. m.	" 7:00 a. m.	
Woodstock Accommodation.....	" 9:00 p. m.	" 12:00 p. m.	
<i>Cincinnati and Leander's Trains</i>			
Day Express.....	" 9:00 a. m.	" 9:30 p. m.	
Through Express.....	" 10:00 p. m.	" 10:00 a. m.	
<i>for St. Joseph via New Buffalo.</i>			
Day Express.....	" 9:30 a. m.	" 11:30 a. m.	
Night Express.....	" 9:30 p. m.	" 9:00 p. m.	
<i>For Rock Island and Pacific Railroad.</i>			
Pacific Fast Line.....	" 9:15 a. m.	" 9:15 p. m.	
Hindale Accommodation.....	" 9:30 p. m.	" 9:30 a. m.	
Hindale Passenger.....	" 9:15 p. m.	" 9:15 a. m.	
Frederick Express.....	" 9:00 p. m.	" 9:00 a. m.	
Ames Passenger.....	" 9:00 p. m.	" 9:00 a. m.	
Hindale Accommodation.....	" 9:15 p. m.	" 9:15 a. m.	
Pacific Night Express.....	" 9:00 p. m.	" 9:00 a. m.	
<i>ROBERT HAZARD, Superintendent.</i>			
<i>SAMUEL POWELL, Gen'l Ticket Agt. Office at Cent. Depot</i>			
<i>Illinois & Tex.—Depart, foot of Lake street.</i>			
Calumet Mail.....	" 9:00 a. m.	" 7:45 p. m.	
Calumet Express.....	" 9:00 p. m.	" 9:00 a. m.	
Keokuk Day Passenger.....	" 9:00 p. m.	" 9:00 a. m.	
Keokuk Night Passenger.....	" 9:00 p. m.	" 7:00 a. m.	
<i>On Saturday this train will leave at 6:45 p. m.</i>			
Champaign Passenger.....	" 6:45 p. m.	" 9:30 a. m.	
Elys Park and Oak Woods.....	" 9:00 p. m.	" 9:00 a. m.	
" " " " " "	" 9:10 p. m.	" 9:10 a. m.	
" " " " " "	" 9:20 p. m.	" 9:20 a. m.	
" " " " " "	" 9:30 p. m.	" 9:30 a. m.	
(St. Louis through train.)	" 9:40 p. m.	" 9:40 a. m.	
Way Station.....	" 10:00 p. m.	" 10:00 a. m.	
Past Line.....	" 10:15 p. m.	" 10:15 a. m.	
<i>W. F. JOHNSON, Gen'l Passenger Agent. M. HENRICH, Gen'l Supt.</i>			

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DR. E. P. MILLER'S WORKS.

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"Musical Duplicates.—Since Mr. Waters gave up publishing sheet music, he has devoted all his capital and attention to the manufacture and sale of Pianos and Melodeons. He has just received a catalogue of his new instruments, giving a new scale of prices, which show a marked reduction from former prices, and his Pianos have recently been awarded the First Premium at several fairs. Many people of the present day who are attracted, if so continued, with the famous advertisements of rival piano makers, probably overlook a modest manufacturer like Mr. Waters, but we happen to know that his instruments earned him a good reputation long before Exposition and "honors" constituted themselves were ever thought of; indeed we have one of Mr. Waters' Piano Fortes put in our residence, where it has stood for years, of which my husband is justly proud, and we are ever thankful that we have always been delighted with it as a sweet toned and powerful instrument, and there is no doubt of its durability. More than this, some of the best amateur players in the city, as well as several celebrated pianists, have purchased of him, and we are sure that it is a superior and first class instrument. Stronger, instrumentalists we could not give.—Home Journal.

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"The Waters' Piano ranks with the best manufactured in America.—The Independent, N. Y.

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Dr. G. Newcomer's Specific
MAGNETIC REMEDY.

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THREE DOLLAR'S worth will cure the worst Cases of Catarrh, and warranted.

Address 288 Superior St., Cleveland, O.
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Being a Review of
"SPIRITUALISM UNVEILED."
BY REV. MORRIS HILL.
Author of "The Question Settled." "That Terrible Question," etc.

This sharp and brilliant little book, by one of our acutest thinkers and most efficient speakers should be read by all.

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LIFE IN THE BEYOND.
NEW JAMES PETERSEN, an Unfalsified Spirit's History
Francis M. Smith, Medium. Price, 10 cents. For sale

Voices from the People.

LOUISVILLE, KY.—J. B. Swan writes.—Find
losed three dollars for your valuable paper,
ich I have taken since the year 1866, and have

interest as much profit, I have read the papers for about a year. I ask to "donate" it for three months to J. M. Toler, Aberdeen, Brown County, Ohio. Here is the cash. Please send him the paper on trial. I am very anxious to hear more lectures from E. V. Wilson or some one like him. I see a great many people who would be glad to meet a test medium, though they say nothing about it in public. You cannot imagine the silent

ROCKFORD, MICH.—Wm. Hicks writes.—
would say that we are preparing to build us a hall
early in the spring, \$2500, to hold our meetings in.
We are not discouraged on account of a few would
be leaders in view us, as per J. B. Loveland of the

OAKFIELD.—George D. Butler writes—

closed you will find one dollar and fifty cents for the JOURNAL, as we cannot do without it, let what will come. I will endeavor to be more prompt next time, for I know your rules are to pay in advance, but my means are not ample, therefore I

FOWLEKVILLE, MO.—S. M. Browne writes.—You will find three dollars enclosed in payment of my subscription from last August to next August. Have just received your last issue, and send you

article relative to delinquents, I concluded to send it, and help you all in my power. I also send one dollar for your Benevolent Fund, and one dollar for Austin Kent.

REMARKS:—Thank you, good brother. You

good deeds will bring a meet reward. Loved ones in spirit life will ever be with, and guide and direct you in paths that lead to endless joy.

KINGSWILLIE MO.—W. J. Atkinson writes:

In the 27th chapter of Matthew we have the Bible account of the death, burial and resurrection of Jesus, and also that many of them that slept in their graves came forth and walked in the streets.

of Jerusalem, and appeared unto many. Now, did Jesus' body and the bodies of those 'saints' really come up out of their tombs, or was this a false story circulated to establish a particular religious sect? Were those bodies really stolen, as Matthew

brands the Jew as believing? Such stories are difficult for me to believe; there are a host of objections that present themselves against believing such things. What evidence have you that this story is accurate? I should like to see an article every now and then in the Liberator. This

BOSCOBEL, Wis.—J. C. Sweet writes.—I am

new subscriber to your soul-cheering paper. The three months' subscription has run out. Please find enclosed two dollars, and place the same to my credit. May the good angels hover around and let you be feeding the hungry souls on substantial food. You are now serving as well as the best of food.

CLARENCE, MO.—A. O. Darham writes,—Has the cause of Spiritualism completely died out in Missouri? I thought we had a State organization

in St. Louis last year, but it must have died in embryo, or I have failed to notice its proceedings. It appears to me that there ought to be a sufficient interest gotten up to have one or two speakers in

traverse the state, and why they are not set to work, is more than I can divine. They are hungering for spiritual food, and seemingly, no one to supply them. I believe a good speaker would receive a fair remuneration if they would take a trip through this part of the state.

AURORA, ILL.—Mrs. A. B. Smith writes:—Please accept a renewal of subscription for you more than valuable paper—for the life giving principles and soul-cherishing element contained therein, also for its great and noble mission.

NEW LISBON, WIS.—N. H. Southworth writes I would not like to miss a number of the paper for otherwise it would be like an orthodox Sunday to me. We think your paper is indispensable, and would not like to get deprived of it, presently.

MAT. GORDA.—H. N. Gove writes.—Please find inclosed three dollars, for a renewal for the ensuing year. Although I sometimes do not get it for three weeks, it is worth the cost. If I get it sooner, I will send you more.

UNION, OHIO.—Parris Hoag writer.—Mr. Light will come through Spiritualism, the coming winter, and I want to be fully posted. That

THOMPSON, OHIO.—M. Hulbert writes.—I think the paper never was so full of good reading

as at present. It is liked very much in these parts. I wish that it might be read by all the people. I think it would make them better. There is no good society here in Thompson, and we have no hall of our own, and a Lyceum in a flourmill.

CASALIA, IOWA.—L. S. Maynard writes:—
I am a little behind with my subscription to the
paper, yet I feel that it is necessary to have it.

help supply the spiritual food my soul needs. I will find one dollar and fifty cents, to add a little to the time, and when that is out, I hope to be able to remit again. Samuel Hunter, one of our trial subscribers I sent you, wishes to have his name stropped. Do not forget it. The wife this

the "Search after God" blasphemous, and for the devil will get the house if such an awful per is allowed to come into it. So please stop at once.

FALLSBURG, MICH.—Benjamin Lew writes.—I should be lost without the paper so well I should be lost without it.

doxy, and your plain reasoning on the being attributes of a God, suit my mind, and hope will long live to defend our spiritual philosophy. I likewise avoid letters of Anselm Kent, which have been published at times in the JOURNAL. He

deep thinker. I wish I was able to help him in his misfortunes, and if my health and fortune continue to be good for another year, I hope to be able to do a little for him.

Jeremiah Brown writes.—As my last year's

scription for which I have paid up, is about to expire, the times are so hard that I must request you to discontinue it until further orders, not because I dislike it; by any means, for it is the best paper that is printed at this time, and should

be very happy to be able to continue it as long as I live, but, dear brother, I am an old man, upwards of seventy years of age, very poor and feeble, and not able to do much at any time.

nevolent Fund. Some generous man or woman, we are confident, send us a donation for the Benevolent Fund, to pay for a year's subscription to you, free.

LAWTON, MICH.—M. Kerr writes.—Look over the paper, noticed an article blowing subscribers in arrears most unmercifully, and started the hair on my head, and determined to enclose herewith ten dollars. Please at-

credit for it, and change the date on that direction paper.

Thank you, brother. Poor mortals have reminded of their sins of omission as well

commission. Ours no man ought but good
Well balanced scales are emblematic of the G
Rule.

Eastern Tour.

Prepared Expressly for the Journal,
BY DR. H. P. FAIRFIELD.

Under this general title, we propose to give a series of condensed articles. Their design will be to show the moral, social, and intellectual growth of mediums and Spiritualists, in the various towns, villages and cities, where we may be called to speak, as the spirit may direct. And here we will state introductory, that we shall not be restricted by the terms mediums and Spiritualists, in the narrow sense by which they were once viewed, but in the more comprehensive sense, which spirit has labored to develop. It will also be our aim to popularize them as much as may be consistent with justice to the great work of reform.

It is of vast importance to all mediums, that they possess that knowledge by which they can correctly discern every favorable or unfavorable condition, both physical and mental, and thus be enabled to properly appreciate themselves and others in their individual and mutual relations, which exists between the two worlds of the Universe, known as heaven and earth,—also to properly receive, retain and direct every function of body and mind, so as to become and develop their entire being into a complete all of good that their mediumistic nature will admit.

No one will deny that this is the most important and desirable object to be attained in life, and that it is not to be attained by our guardian spirits, but by our own enlightened experience. Mediums are charged with a sacred duty, and great good will be accomplished by their demand that they shall be well equipped in character and talent for their high and sacred mission. A medium has just as good a right to graduation in his own sphere of usefulness as a physician or a clergyman.

The duties and responsibilities are as great, if not greater. The investigation public demand, and expect more of mediums and Spiritualists, than they do of Christians; this is but reasonable. We have better company. Associated with angels being, crowded with heavenly wisdom, and made the intellectual of religion and spirit life. We are inspired to labor to satisfy the aspirations of the hearts of men,—that would rise up to heaven to find their manhood in life, purity and joy. We have the satisfaction of seeing the Christian world of faith, hope and fear, pause to see the manifestations of the spirit, and listen to the voices of their departed friends.

Once we heard of a few,—not of the many; once of the prerogatives of a part,—now of the rights of all mankind, to prove all things for themselves, and worship God who is a spirit, in spirit and in truth, under their own vine and fig-tree, if they have one.

LYNN, MASS.

September, when the face of Nature was wreathed with smiles, and the rays of light danced v'g'ly, when the flowers felt in love, one with the other, we were speaking in a large parlor society in Lynn, Mass. The activity which characterizes this spiritual society, is worthy of imitation by others. They have a large capacious hall, finely decorated with hanging pictures on the walls.

A test of living, healthy, enquiring people, great the large number of mediums, and Spiritualists are in active service, and well sustained by the reasoning medium of spirit life. The importance of spirit life is taken into consideration, its truth and principles are greatly prized above every thing else.

Action flows from knowing and living the truth. What which is every mind will appear. All that is good and spiritual within the people in Lynn, tends to become the without, hence the rapid growth and progress of mediums and Spiritualists.

ITS ENVIRONMENT.

There are many things and places of interest in and about Lynn. There is High Rock, over looking the busy city and the harbor, with its Navy Yard, and popular life looking out on the rocky coast,—bathing in the cooling waters, and walking in the radiance of the morning sun; and there is also Diamond Rock, where our friend Mr. Work also long and faithfully under the direction of his spirit, in search for hidden treasures, having, in his time, many evidences of success; but we will not dwell on these, as we have no space to do so, and dwell with the angels, and learn more of spiritual things. The mediumistic son is now following the foot steps of his father, in digging and blasting, and now a vast cave appears. Dugout Rock is a section of tradition and history, and is yet a mystery in and around it. The people that live in Lynn, are quite spiritually minded. Having learned the good source of all those mysterious manifestations of the past and present, they are disposed to treat the subject of Spiritualism with honest candor, and a large society has grown up with its power to modify the incorrect teachings of old theology. Mediums are many, and are in public and private demand, and highly appreciated in this city, as they are growing to be in all the world.

SALEM, MASS.

We are now lecturing this month for the First Spiritual Society in Salem. Taskful indeed are we that which, as called in 1870, is now better understood, and today is tolerated in mediums and Spiritualists generally, by the public at large, as we have no fear of the gibbet or the water, from the pious hands of the "good people." Those who live in Salem, are quite spiritually minded. Having learned the good source of all those mysterious manifestations of the past and present, they are disposed to treat the subject of Spiritualism with honest candor, and a large society has grown up with its power to modify the incorrect teachings of old theology. Mediums are many, and are in public and private demand, and highly appreciated in this city, as they are growing to be in all the world.

We visited Marblehead, and gave week-evening lectures to good and large audiences, and were especially of the most intelligent class. The people here are especially strong and courageous,—investigate, judge and decide for themselves, independent of clerical bigotry and religious sophistry. The honorable Frederick R. Benson lives here,—the well known philanthropist. All of the church people here, authority has been seeking for him to be a Unitarian minister. But he don't like "Unitarianism," his purit but. He is mediumistic, and has lectured for the spiritual society in many of our eastern towns and cities, and continues so to do,—although he is now seventy years old. A venerable man, loved and honored by all good people who know him. We also visited by invitation, Wrentham.

Wrentham, is a little less than six miles from Salem, where we lectured two evening lectures, but very serious audience. This town has a society with Salem, for its wealth. Many good and honest persons were whipped, stoned and drove out of this place, because the superstitious Christians declared that they were bewitched. The wife of Rev. John H. was said to be a witch. The family suffered much from the manifestations which characterized that early period. Brother Bradbury, a man of wealth and honor, was the first Spiritualist in this thriving country place. He brought mediums into town, and entertained them, at his house.

He invited in the people, and the lesson was soon at work, with a fair prospect of leveling the whole; but suddenly the most violent opposition set in upon him from the clergy and their followers. Meetings were called, and they howled around his house, and upon his track, like so many ferocious wolves. They pledged themselves to withhold all business from him, and starve and drive him out of town; but they signally failed. The Lord did not answer their prayers, nor prosper them in their unholy work. Brother Bradbury and family are in Wrentham to day, with a host of friends, mediums and Spiritualists around them.

ANCONA, N. J.

November, the first runner of winter, found us at our happy home in Ancon, N. J.—the most delightful climate and place to live, considering all things, in the world. We have none of that cold, rough, uncompromising winter weather, with snow-lash and chill moisture, that is experienced in the northern latitudes east and west.

Ancon is situated about twenty two miles south of Philadelphia, on the Camden and Atlantic R. R. The town just now has a rapid increase, being now surrounded by woods, but from the increasing population, and the progress of industry, within five years we may have five thousand inhabitants. The largest part of a city are believers in the truth and the power of Spiritualism. There are beautiful water towers and mineral springs in the neighborhood, and direct us in our worship of God. The mind goes forth as it is led by the spirit, to the investigation of the surrounding universes of mind and matter. We are best with many honorable mediums. Some of them have grown up into powerful and successful mediums, and a position that could not be well filled by others. The RELIGIO-PHILOSOPHICAL JOURNAL is one of them. This fact is briefly illustrated in its mission to mankind. It speaks to the murderer words of life and joy; and to the dissolute, it brings messages of heavenly peace. Then let us give this medium our support and encouragement, with others, and great will be our reward in this and the higher life.

Written for the Religio-Philosophical Journal.

An Episode in the Life of a Christian?

Spiritualism not the Author of all Licentiousness!

BY D. P. KATNER, M. D.

At the session of the Court of Oyer and Terminer, Dec. 21, held in the city of Erie, Pa., Andrew Stillson was placed on trial under an indictment for "assault with intent to commit rape" on Minnie Moore, a girl under fourteen years of age, and a step-daughter of the unnatural brother.

From the evidence of the girl, it appears that he has made four separate attempts to degrade her to his beastly passion, and by threats of instant death if she revealed his baseness, succeeded in keeping her silent for two years. But at last the girl turning to womanhood had outgrown the child of eleven summers, and his last attempt, coupled with kicks and blows, drove her to make the revelation to her mother and a married sister, which later informed the brother, and by him a prosecution was commenced. (The step-daughter was committed.)

And now for the details. "S. E. Woodruff, Esq. opened the case for the defense. He adverted to the high character of Mr. S. Stillson, who had been for many years an exemplary member of the church and an upright citizen."—*Dispatch Report.*

"Exemplary member of the church," indeed! What, then, must be the true condition of "the church" of which such men are "exemplary members?" "A spirit of christianity." Who, then, can all fall to be "an upright citizen,"—provided he was to be "an exemplary member of the church,"—when an little manhood is required to establish the claim?

Avant! with such pleas for to obtain a better-sorted jury, let it be time to have done with the churches, when they uphold and panders to such villainy.

It is time that law was administered in the interest of justice, and not to aid in defeating her ends by belaboring over with a mockery of praise the church doctored scoundrel.

And it is time, with such self-repeated and constantly recurring acts of debauchery, licentiousness and crime among the ministers and members of churches, that they cease to repeat their shames against the heaven-born and angel-blessed child of the present and hope of the future—Spiritualism; while the rottenness of the corrupt and their own midst is eroding the very life core of society, with its pestiferous exhalations.

In this case the jury—"not having the fear of God before their eyes"—found the "exemplary member of the church and upright citizen" guilty in manner and form as indicted, and Judge Johnson awarded him three years and three months' term to reflect upon the subject of military confinement in the penitentiary, a hard labor.

So much for this Christian! ("Not for a part of the flock.") "On Monday night, F. L. Guyard, a Unitarian minister, in a Unitarian church, arrested on a charge of ruining a young girl at F. R. Carver, Schuylkill County, The Patriot says: "The accused is a married man, and formerly resided at that place with his family. The man was taken to Schuylkill County yesterday morning at eight o'clock. We understand he confessed to the crime, and is being removed. Some letters very damaging to his reputation are in the hands of the girl, in which he accuses himself in a manner that may prove detrimental to his future prospects."

And these are the ones who attempt to have God recognized in the C. constitution; who cry down mediums, and throw stones at Spiritualism.

Keep your ammunition, gentlemen, for the wolves in your own fold, and when you would destroy Spiritualism, remember the injunction of Jesus whom you persecuted: "Let him that is without sin cast the first stone." Dec. 6th, 1870.

"Theriac and their Last Door" TO OPIUM EATERS.

Theriac!—A book of over 70 pages, treating upon the subject of Opium-Eating, and the wonderful discovery of a permanent and painless cure for the terrible habit, and containing interesting letters upon the subject, from Mrs. John L. Brown, and others, will be sent by any address, free of charge, upon receipt of one cent.

Dr. Collins sends no agents whatever, and all letters of inquiry, and all orders for medicine must be addressed directly to him. "Send for Theriac!"

Dr. S. B. Collins, P. O. Box 186, La Porte, La Porte Co., Indiana.

NEW ADVERTISEMENTS.



(Paul and Judas Entering the Cave of John the Baptist.)

A WONDERFUL BOOK!

STRANGE REVELATIONS BY PAUL AND JUDAS concerning their lives and intercourse with Jesus and his apostles, given through

ALEXANDER SMYTH, MEDIUM, of Philadelphia, by the spirit taking possession of him about one hour in every twenty-four hours, comprising all his powers, giving a complete series of well connected scenes, presenting scenery, characters and personages, dialogues and actions in the regular and accurate manner, embracing all the most important persons and incidents which occurred during the journey of Jesus while upon earth. There was probably no book ever written in which such perfect life-pictures occur; every city and country village, every river, brook and mountain, and scenery in general, is so vividly portrayed that an actual journey through the country could hardly be more interesting. The characters in this marvellous drama are so faithfully portrayed, that, as you are introduced to each in turn, you seem well acquainted and delighted with your company, and the many points of interest you are called to visit. The book is replete with interest from beginning to end, but we can mention only one or two leading items of each scene as we pass.

BRIEF SYNOPSIS OF CONTENTS.

In the first scene, Paul and Judas, who have mounted their spiritual steeds, for a day's journey in search of the recluse, Jesus, find him in a mountainous cave, surrounded by a host of angels, and in the midst of a magnificent banquet.

SCENE II.

The husbandman, Judas, opens out a rich feast for his long-lost wife, while Paul sees him a great deal in turn, which is perfectly bewildering. They resume their journey, and find the object of their search alone in a mountainous cave, surrounded by a host of angels, and in the midst of a magnificent banquet.

SCENE III.

Graphic description of the Mount of Olives and surrounding country, including the beautiful village of Bethany, the home of Lazarus, his lovely daughters Martha and Mary; the latter has a strange premonition; Martha tries to pay to the angels in tears, etc.

SCENE IV.

Jesus visits the home of Lazarus, after a sojourn of many years in foreign lands. The welcome a perpetual mystery unfolds. Mary weeps; Jesus and her eyes—too good to be true, Jesus and Mary walk by moonlight alone in the garden; what transpired during the interview.

SCENE V.

The baptism; the storm; what John saw. Jesus of Nazareth, and John witnessed. Paul and Judas enter the scene, and Jesus commands them to follow as disciples; he obeys, is delighted with his company, and becomes a disciple. What occurred there.

SCENE VI.

Judas returns with a flattering report. Paul encounters him, and he is in every way a friend. He stops at an inn where he meets an old friend of his youth; he has a jubilant time; strange disclosures are made. A strange character here introduced, who plays an important part in the scenes following. Judas finds a medium and engages a sitting for his master, "Paul."

SCENE VII.

The Octagon Temple of Mystery; a strange and graphic description of the temple, and the strange scenes and occurrences; strange revelations; Paul delighted and the medium disgraced.

SCENE VIII.

Jesus in his flight, reclines upon a bench and falls into a deep sleep; here a remarkable dream; fore-shadowing his future career and its results, all of which have been fully fulfilled during the past eighteen hundred years.

SCENE IX.

Fifteen hills and volcanic slopes surround a fertile spot where a village stands. Description of said village and its inhabitants. At the setting of the orb of day, three angels descend from the Spring of the Ark. Several lovely maidens surround the well, one of whom appears the arrival of the travelers and demands a conversation with the well-known man. A surprise, and what comes of it. The death of Mary, the reputed mother of Jesus; her parting words; the death of a child, which she opens, and which opens his eyes; a mystery solved.

SCENE X.

Jesus preaches a sermon, and offers a rabbit; he repels a wicked spirit; Jesus breaks up in a row, and Jesus barely escapes with his life. Strange scenes and incidents; great excitement.

SCENE XI.

Jesus among the fishermen of Genesareth. A graphic description of the country. The Hill of Beatitudes. The Town of Capernaum and Village of Bethsaida. Simon and his residence, and what occurred on the plaza. Simon's birthday, and a remarkable draught of fishes. A strange coincidence. "By the land of Moses, here comes old Zebulon." He takes a cup of wine and tells a long story. Judas in ecstasy; he puts a piece in Simon's ear. Simon pleads with the prospect of becoming a great fisherman; a father of men. His poor success pecuniary; kicks up a noise; Judas divides the spoils, and Simon becomes replete.

SCENE XII.

Judas and Simon have friends on a basis of mutual interest. John the Baptist visited again, has a disaster; his opponent, yet, not a match for him in a contest. Only, a strange character, appear. An exciting scene.

SCENE XIII.

Paul begins to be weary. Judas in possession of his senses, and his power. Paul and Judas enter the scene, upon the precarious situation; a rap at his door—it is Judas. He enters and they take a drink. Judas reports a progress. Strange disclosures. A strange character appears; a graphic description of the character and personal appearance of Jesus, followed by a confession.

SCENE XIV.

The City of Jerusalem. The Gorgeous Temple. A minute description of the stupendous structure. The immense Altar of Burnt Offerings; the priests at the top; the vast incense burners extend from either side, terminating in well filled candelabras. An immense gathering has gathered in the Temple; Jesus enters in the crowd; obtains an elevated position and preaches his radical doctrine; says hard things about the high priests. The people on a general melee ensues in which the tables of the money-changers are capsize, and the thieves and pick-pockets reap a rich harvest.

SCENE XV.

The gorgeous palace of the Sanhedrim. A full description of it and its inmates. The high priests in trouble. Paul's opportunity and how he improves it. The conspiracy; the whole trial in confusion and terror. Paul plays a double game, and how he comes out.

SCENE XVI.

Jesus turns up again and preaches another radical sermon. Only appears upon the scene, though not recognized of course not.

SCENE XVII.

The beautiful part, the largest of nine which were entrusted to the Court of Israel, built of Corinthian brass, ninety feet high by seventy feet wide, covered on both sides with gold plates. Jesus gains admission and gets into another dispute, and what comes of it.

SCENE XVIII.

Paul gets John the Baptist imprisoned and condemned to death. Jesus visits him; an affecting scene; the execution.

A PLEASANT DIVERSION

In which Paul communicates sundry matters of interest to his medium, Alexander Smyth, of Philadelphia.

SCENE XIX.

Martha meets Jesus and informs him of the death of her father Lazarus. They hasten to the house of mourning; the strange things that occurred there, and what was said by Jesus. The priests excited by a story almost concerning the strange transaction.

SCENE XX.

Another sermon, and another argument in which the priests are confounded.

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SCENE XXII.

The Disciples all meet at Bethany; a grand reunion, and infamous treachery. Mary accidentally catches a few words of some remark of Judas. His discovery, plot, and warm Jews, but he fails to see the point until it is too late. An infamous document sent by an officer from the great Sanhedrin; an immediate reply demanded and answered.

SCENE XXIII.

Matters culminating very rapidly. A fearful scene. The last supper; strange conduct of the Apostle John. Judas retreats from the company; he returns.

SCENE XXIV.

Jesus arrested, and his followers disgusted; their game was up; fishing for fish more lucrative. The great trial; the witnesses and judges; exciting scenes and incidents. Another prisoner apprehended and brought into court; new counts in the indictment.

SCENE XXV.

The magnificent Palace and Portico of Pontius Pilate, built by Herod the Great; the great hall of state. Pontius Pilate; Thauris Caesar. Herod Antipas comes to the city on business; attends the trial and had a severe trial himself. The Father and Mother of Jesus; who are they? We shall see before the close of this scene.

SCENE XXVI.

Great excitement in Jerusalem, and elsewhere. A frantic mother and lover. His for Calvary! The procession; line of march. Marshall, police executioners, etc. Martha and Mary in the house; Mary weeps and falls into the arms of Jesus, who for the first time in his life, feels the weight of responsibility. The distressing scene which follows. Herod Antipas enters in his palace. A strange visitor; her affecting plea. The curious bracket; an impossible monitor. Herod will; has sent his own son for execution; the scramble for the cross. Alas! too late, too late!

SCENE XXVII.

Another scene. The shades of night, and a murky mist hangs over Jerusalem. Paul and Judas under engagement to meet in a secluded spot, by moonlight, at the hour of midnight; Judas on time; his impatient waiting, and the strange revelations which follow. Paul approaches. The freedom papers and his bag of money are presented, and differing weapons as well. "Are you prepared, Judas; you of this night?" The terrible contest; Paul the victor; the dying words of Judas to Paul, and the thrill the soul of every reader of this remarkable book.

SCENE XXVIII.

Final communication of Paul to Alexander Smyth, through whom flows strange and startling revelations were given, which will be read with intense interest. The book contains 340 pages of finely printed matter, and is for sale at this office. Price \$1.50. Postage 20 cents.

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Christmas Greeting to the Journal.

BY E. K. INGALLS.

We would give you a Christmas Greeting,
Dear Journal, of love and praise,
If you'll let it from one that's humble,
And lowly in all her ways.

We would speak as our spirit whistles,
With a quivering wisp of a rose high,
Of the light of the coming morn,
And the good that you have done;

How you've dared to be ever truthful
With a quivering wisp of a rose high,
Treating your life to the angels' care,
With never a doubting sign.

Dear Journal, you come to the weary
With a breath of sweet relief;
You awake our highest reason,
And reason is good for grief.

You speak to the low and degraded
With a breath of sweet relief;
You tell them of sunny-browed angels,
Who leave them never alone.

Till out of the gloom and the darkness,
Far from the Valley of Sin,
They knock at the pearl-gate of wisdom,
And smilingly enter in.

You go to the widow and orphan,
To the poor man bowed with care,
Properly giving your treasures, dear,
Only the blessing of prayer.

And many, yes many, they give you,
Dear Journal, spirit of light,
You shine on the darkness around you,
Like stars on the bosom of night.

Upon all of your printed pages
Is left a holy mark,
And in holding you, dear Journal, we
Come close to a holy heart.

Fly on for your mission is holy;
Sing ever your song of love,
And when your earth-journey is ended
Your name will be carved above.

Lynn, Mich., Dec. 1870.

Psychometrical Readings of the Religious-Philosophical Journal.

BY J. O. HARNETT.

RELIGIOUS PHILOSOPHICAL JOURNAL.—Dear Sir:—Just glancing over your face, and touching your heart, I am impressed to give you the following psychometrical reading:

A full grown man; large lungs; perceptive rather more active than the reflective,—owing to the constant pit it watch, to steer between the Scylla and Charybdis of jealousy and envy; intellect acute, adap log itself to circumstances; bones big, consolidated in fibre from the habitual use of time; muscles slow, trained to any work essential to success, even if it be the force of arms to build up the principle; heart valves vigorous, no danger of ossification, but are sometimes overtaxed; brain needs more recreation; motto is, "Never rest, but wear out;" keeps cool, knowing that the sun will rise in due time, and justice be done; gives no quarter to the church, and none to old orthodoxy; deals with the rough, splits rocks, always true, puts in the break-up-plough, makes destruction of the old order of things, leaving the planting to come afterward; does not pray much in words, but thinks God's ear can even hear thoughts; will not be ritualized, but is afraid of it and intensely hates it; is more a philosopher than worshiper; is an educator of the phenomenal more than the transfigured; requires the spirits to demonstrate immortality, and lets them; turning aside from conventions keeps hawking, keeps squaring, and endeavors to mind his own business. If another man presumes to dictate, or plots to frustrate, he might as well try to pull the ladders from their beds; is courteous, wins attention—prompt to say, "Patronize me, sir, and see if I am not worthy of friendship;" is very self-defensive—obliged to be; belongs to a long-lived stock; will be vigorous when gray with years of toil, transferring his business, when ready to go higher, to parties of kindred ideas and policies,—still a superior in the Spirit World; in short, is a bony, muscular, large-brained, positive veteran of Spiritualism—an independent, self-governed iconoclast—paving a way for others to walk in, for others to adorn with the beautiful.

Glen Bonah, Wis., Dec. 16th, 1870.

SPRITUALISM DEFENDED.

By O. S. POSTON.

About twenty-two years ago, the spiritual phenomena that have attracted so much attention and interest, commenced near Rochester, New York. It's first phase of manifestation was in rappings and knockings, such as occurred last century at the house of the Rev. John Wesley. The curious reader will find eighteen pages devoted to the subject in the old edition of his Diary. I say old edition, because the editors of the late edition have expurgated it from the record.

Strange to say, in the recent advent in 1848, it chose another family who were professed Methodists, as the medium for its operations. They were known as the "Fox Family," and several of the daughters are now celebrated mediums in New York city.

It did not come unheralded. Emanuel Swedenborg, a man of considerable intellect and attainments in science, whose piety was above suspicion, a gifted seer, who, for twenty-seven years, had intercourse with spirits, during the last century, not long before his decease in 1772, predicted that in about eighty years after his death spirit communication would become a demonstrated fact. Again in 1840, A. J. Davis, another noted seer, predicted that, in a short time, a direct communication would be established between the denizens of earth and the spirit world.

These prophecies have been signally realized; and millions have been convinced of its truth, after the most patient investigation. In its ranks are enrolled men of science, and intellect and moral character, who will compare favorably with the Professors of any of the Evangelical sects of this country.

I commenced with the simple rap, but rapidly developed various other phases of spiritual manifestation; embracing the *Discerner of Spirits* who saw and described them, heard their voices and repeated the messages they gave to others. The entranced medium, who saw visions, disclosed on moral, scientific and religious subjects, and prophesied future events while in two unconscious condition. This in spiritual writers and speakers, who spoke and wrote under a special spiritual inspiration and exhibited the ability and knowledge far beyond the normal talents and acquirements. A certain others who wrote and spoke in languages of which they had no knowledge, and discovered matters of which they had no previous conception. And yet others who possessed an extraordinary power in healing diseases by the imposition of their hands, and sometimes even cured diseases at a distance of several hundred miles, as I personally know.

If all these characteristics, they have presented substantially the same phenomena described by St. Paul in the chap. 12 of *Corinthians*, as spiritual gifts and which he recommends shall be coveted and cultivated. (See entire chapter.) They, the spirits as communicators, have taught doctrines and moral precepts as sound and pure as those presented by any of the five hundred religions that prevail on the globe and which they ignore, reject as ceremonies and shadowy creeds, they regard "truth, justice and mercy as the weightier matters of the law."

I make these remarks as preliminary to a notice of, and a brief response to, two sermons preached in the past fortnight, by Mr. Hopen of Louisville and President Williams of Harnburg, Ky., against Spiritualism. The texts relied on and quoted with the *How* of approbation in the Old Testament, were 15 *Deuteronomy* 18, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

President Williams said, in connection with his explanatory remarks on the above text: "The prohibition of any thing by the ancient Scriptures is sufficient prohibition at the present time;" and further, that "The Jewish and Christian writers have really regard them, the spirits that communicate with mortals as evil and only evil."

"That all good spirits are forbidden to communicate."

If these assertions are true, we should certainly make *Deuteronomy* one of our legal texts, and make series amendments to our statutes. We could not pick up chips, nor kindle a fire, nor cook a meal on Sunday. We are forbidden to eat pork, and many other things forbidden in Christian communion.

Perhaps even the fair sex would raise a voice of protest against the enforcement of the divorce laws embodied in 24th chapter of *Deuteronomy* 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Let it be remembered that the law passed away with the inauguration of the Christian era. Christ certainly repealed the law interdicting spiritual intercourse as he did many other Mosaic statutes, and taught the propriety of angelic association by introducing his apostles to Moses and Elias on the Mount. They often came and strengthened him by their advice and influence.

Paul only echoed the same spirit of approval in the 13th chapter of *Corinthians* when he said the spiritual gifts therein described were to be coveted.

The gnostic theory that no good spirit has been permitted to communicate would require him to take from the Bible the entire book of *Revelations*. It is only a vision shown to John, and described by an angel who was a one of the prophets, and hence one whom the living call dead. In the last chapter of *Revelation*, it is recorded: "I, John, saw these things and heard them. I fell down to worship before the feet of the angel which showed me these things. Then said he unto me, see thou do not do this: I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book. Worship God."

We there ascertain that the angel that communicated with John distinctly stated that he was one of the prophets, and hence his angel was the spirit of a man that once existed in the form of flesh.

Having demonstrated the origin of an angel I assume that they all have one common origin. That hypothesis is based on science and supported and illustrated by all the analogies of nature.

That single fact contradicts Mr. Hopen's assertion that the spirit of one that has died has communicated; and also the assertions of President Williams that the spirit that communicates with the inhabitants of earth are all evil and only evil. As it is a matter between them and their infallible book, I leave them to reconcile their assertions with the truth.

After Moses' intercession of spirit communication the act of the Sadducees who believed not in angel, or spirit, or immortality, developed as its legitimate result; and even Solomon uttered his assertions that human life closed with the death struggle; and that no future existed for the human soul.

6 *Ecclusiastes* 9th, 5th verse.
Fam 8th, 13, 18, 20, 21, verse.
Job 7th, 9, verse.

And so it continues at the present time. The Christian Church is deficient in faith in the future existence, and is indebted to Spiritualism as Brother Williams acknowledged, for the demonstration of the immortality of the soul, and renewal of the dying faith in that regard.

I now pass on to a brief notice of the scripture quoted from the New Testament. They are found in 1 *Mark* 24th verse. 1 *Corinthians* 10th, 20, 21, verse; Timothy, 4th, 2, 3, verse. The above scriptures, which are the words of Christ cast out dead, out of certain persons, and that in the latter days some shall depart from the faith giving heed to seducing spirits and the doctrines of Devils forbidding to marry, many meats, &c. (See 4th ch., Timothy.) And they proceed to assert that as texts describe angels as spirits, and that the text is a query of Christ cast out dead, out of certain persons, and that in the latter days some shall depart from the faith giving heed to seducing spirits and the doctrines of Devils forbidding to marry, many meats, &c. (See 4th ch., Timothy.) And they proceed to assert that as texts describe angels as spirits, and that the text is a query of Christ cast out dead, out of certain persons, and that in the latter days some shall depart from the faith giving heed to seducing spirits and the doctrines of Devils forbidding to marry, many meats, &c. (See 4th ch., Timothy.)

Teo q. 1 from 1 Timothy 4 ch. 12, 3 verse is undeniably private advice given to Timothy, and his exclusive reference to matters arising in those days. B-side the Spiritist view has neither forbidden marriage nor the eating of meats which especially attack as being unclean, and that the text is a query of Christ cast out dead, out of certain persons, and that in the latter days some shall depart from the faith giving heed to seducing spirits and the doctrines of Devils forbidding to marry, many meats, &c. (See 4th ch., Timothy.)

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I assume that the world has not yet come to an end, and that the promise of Christ to those who are his disciples has not failed. See 2 *Act*, 38, 39, verses. I therefore demand of those who, standing in the sacred dust, hurl their anathemas at the Spiritualists, condemning us to perdition in the future and to contempt and obivry in the community, that they demonstrate by the scripture texts they are the effect of God, and cast out the *Devils of the present time*. The promises made and the power given to them are clear and distinct, and if they decline to be tried by the words and criterion of their own prophecies, in the name of all that is honorable, equitable and christian like, against their continued assertions that they are the effect of God, and cast out the *Devils of the present time*. The promises made and the power given to them are clear and distinct, and if they decline to be tried by the words and criterion of their own prophecies, in the name of all that is honorable, equitable and christian like, against their continued assertions that they are the effect of God, and cast out the *Devils of the present time*.

The Catholic priesthood have tried the experiment and returned even their Bishops, to exorcise the demon they all go to have possession of our media, but utterly failed to produce their suit they anticipated.

The phenomena of Spiritualism are all demonstrated in fact, and if science or the christian churches attack it, we have the right to have their claims tested in some practical method. "The gift of the Holy Spirit is promised to as many as the Lord God shall call." If they profess to be called of God, let them demonstrate his power to belong to them. In truth, all religions have originated through the angel word. We are assured that even the law of Moses came through the ministry of angels (See *Acts* ch. 7, 53 verses.) And that, even under the dispensation of the law, spirits are sent forth to minister to mortal souls. Hebrews, ch. 1, 14 verse.

It is very easy to denounce any spiritual manifestation, and say it is of the devil. It is not by any means a new argument. The Jewish priesthood asserted that Christ wrought his miracles by the assistance of Beelzebub. I believe there was one honorable exception, Gamaliel, who said: "Let it all alone; if this counsel or this work be of men, it will come to naught; but if it be of God, we cannot overthrow it." *Acts*, chap. 5, 28, 39 verse. I commend his advice to my christian friends.

In reviewing the author by I have referred to, we find that Paul believed it was proper to convert many spiritual gifts, and amongst others that of *Discerner of Spirits*. Pray, what is a *Discerner of Spirits*? Certainly one who sees and describes them to you. Thousands of such persons exist to-day, who see spirits and describe them to you accurately, that you recognize them as kindred and friends, who have passed beyond the veil. That is only one method of recognition, and if they can communicate with the same accuracy, and converse with the greatest thoroughness, and means of establishing their identity and proving the immortality of the soul. If the one method of effecting that object is approved, why should the other be denounced as irresponsible?

The telegraph at one time was considered impracticable and visionary; today it spans the world and connects continents, and is regarded as useful and necessary. In the same manner the spiritual telegraph has become an established institution, and no human power can destroy the barriers that work it or suppress the intelligence it brings.

I believe many prophecies point to this era as the time when a great change is to come to the world politically, socially and religiously. I believe that the millennial age sung of by the poets and spoken of by prophets, is at hand; and that very soon all will know God, from the least to the greatest, through an angelic mission, and require no one to teach them. See *Jeremiah* 31 chap. 34 verse. Spiritualism, without any special organization or priesthood, without any acknowledged fund to promote its operation, denounced by the clergy and ridiculed by the political press, has, in the past twenty years, made a most triumphant march, not only on this continent, but every where on this globe. According to the report of the Catholic Bishops, who convened at Baltimore two years ago, we already outnumber, in the United States, all the other Christian sects.

We have no infallible Pope, no infallible Bible. We seek for Truth every where, and acknowledge its demonstrated authority alone. We believe in the great spiritual presence called God, and reverence him as the common father of all humanity. We believe as the apostle saith, that he dwells in an approachable light, and that no man hath seen him, or can see, or hath heard his voice. We believe that the Bible, so far as it is a revelation, came through the angels only, as the present communications come through them at the present time.

See *Acts*, chap. 7: 53 verse; John, 1 chap. 18 verse; Hebrews, 1 chap. 14 verse; 1 *John*, 5 chap. 37 verse; Tim. 4 chap. 16 verse.

We believe that at the change called death, we pass at once into the spiritual world, and have as our inheritance what knowledge we have acquired, and are entitled to position in the many mansions of our Father, according to the development of our moral state in earthly life. That we are subject to this law of progression there is here, and that our condition and improvement will depend on our efforts in that world as in this. We believe that we carry with us the memory of every act of duty performed or neglected, and that for all sin against conscience and right, we will suffer in removal of feeling and degradation of condition. We believe that every soul will be eventually purified, and become good as an angel.

Ours is the only religion that is supported by existing evidence, and which by its just and equitable doctrines, and its future state vindicates the character of God, and promises by its earnestness of all motives to a just, moral and honest life. All other religions require faith to be implanted on the altar of a blind faith, and crucifix him that questions its truth or

dares to enquire into its mysteries. We alone say come and examine the facts that constitute the basis of our faith, and also the moral teaching of our religion; pass them all through the crucible of your heart and your brain, and accept and believe only what the highest reason and the holiest affection of your nature entirely endorse.

"Give the Devil his Due."

BROTHER JONES.—The above is a caption under which N. KINNEY took occasion in your issue of the 10th inst., to denounce Charles Foster's mediumship; but contrary to the injunction of his caption, he does not give the devil half his due.

We read of cases every day, resembling in nature the complaint of Mr. Kinney, which is, that he supposed he had been humbugged by Foster, and not by the spirit or spirits controlling his organism. Why doesn't he denounce the spirit mediumship? Persons familiar with the spiritual phenomena, know that spirits often deceive; that they retain to a great extent the evil propensities they had while in a human body. But instead of attributing the evil to the spirit from which it was subdually originated, he has unjustly denounced Foster, one of the best mediums in America, without knowing whether the medium or the spirit had been at fault.

To illustrate—a few months ago I visited Mrs. Pell, a trance medium, at that time residing in this city, who promised me a few evenings previous to this visit, that I would call on her. Four days evening, at eight o'clock, (the time having been appointed) by the spirits, with whom I wished to commune she would give me communion with a number of spirits. Of course, I was in a state of suspense until the time arrived. On the day and hour appointed, I visited her with the firm belief that I was to have the desired communion. I may here remark that the medium in question, is incapable of deceit or falsehood, and that she meant what she said. She went into the trance about five minutes after eight o'clock, but did not recognize me, as she most assuredly would have done, had she been controlled by friends or relatives of mine. She at last seemed to come to herself, and shook my hand very cordially, stating that it had been a long time since she had seen me last, and telling me that she hardly knew me. I desired to know the name of this long dead friend, and was surprised to hear the name of one with whom I had never met, and an acquaintance, and one of whom I had never heard before. The spirit persisted in asserting that he knew me; that he had been a schoolmate of mine, and that my name was other than the one by which my parents knew me—all of which I knew to be false. Could I attribute this to the medium? It was not the medium, and it was the spirit. An evil spirit had taken possession of her organism, and the spirits that had promised me communion could not control, as they afterward asserted.

The lady had given me tests previously, that no living person could have given otherwise than through the mediumship of a spirit, and, and I therefore knew the medium to be genuine.

I think Brother Kinney will yet find that he has been guilty of as much injustice toward Foster, as was Moses Hall, in his denunciation of the mediumship of Mrs. Miller. Sprink of such organizations delight to lead the astray, whose faith is not in fact and bestows no blessing, and I think that if Brother Kinney had given the matter a second thought, he would not have published an article of such a denunciatory character, and one that was capable of so much harm.

The major portion of your readers will agree with your editorial comment on the subject, and I think for the JOURNAL is seldom wrong, or never, but battles ever for the right.

FRANKLYN

Paducah, Ky.

From the South.

A Texas paper called *The Vindicator*—which says it is "A Straightout Radical," breaks out in the following sensational style:—

In olden times men used to pray for rain when a drought threatened to destroy the crops; and even now when public calamities—such as epidemics, yellow fever, and cholera morbus, &c., breathe their terrible pestilence upon the air; when a supercilious stare the crew and passengers in the face far off in the unfathomable depths of the sea; and when the inevitable famine and call on God to hold them; they beseech Him to send rain; to appease the pestilence; and to still the storm.

It does appear to us that the red hand of the assassin is abroad in our midst. It does seem to us that the thirst of human blood and human suffering is terrible and appalling; and fully justifies every praying man and woman who may have the remotest confidence in the efficacy of adjuration at the feet of the Lucifer, to cry out to Him to stay the hand of the slayer.

What are the Gospel preachers doing? Spitting attenuated threads at the bawlers; about dipping and pouring and sprinkling; about original sin and total depravity; about winged and feathered angels and cloud footed, tall maned devils.

Better, far better, to be calling on God to help the Radical police to catch the thieves and cut-throats. Better, a thousand times better, to be calling Jehovah's Omnipotence to arrest the mind of recalcitrant democratic juries in murder trials.

Then, when while cringing gentry would be doing God service and humanity a favor.

that we will be able to take care of it and keep

that we will be able to take care of it and keep it pure and natural. There will be no necessity for begging. The only way to get rid of all these evils, is to grow the people up beyond all these unnatural conditions. You know that that is but a few who do the work. It will be no use unless we have a mass of people. Shall we ever grow ourselves to a comprehension of these things? Unless we comprehend now, it certainly will not come to pass soon. It is a practical work, and we shall only attain to it as we learn more. As we learn more, we learn, I think we know, but we will go to work, and grow ourselves into the conditions of men and women. You weep with me when we witness the sorrow and suffering that is in the world. Let us then be earnest to labor for the removal of the causes of these.

How little the world knows how to treat its criminals. When I have gone through the prisons and asylums, I have seen that the majority of them have been chosen, rather, because they are strong men, than because they are a trifling.

How many women have they had in these

stitutions. A few I know, and they have
 been able to keep up those habits that
 still continue to be a part of the world,
 instead of removing the causes? We have
 best government—the best light in the world.
 Then in heaven's name, let our practice be such
 as to carry out these principles. I would re-
 form the people by removing the causes that
 are producing these evils. You dare to say to
 me that I have created a new world, un-
 proved? Do you dare to say that there is a
 single human spirit that is not as pure as the
 dew drop, or as the Infinite God himself? The
 spirit cannot be corrupted, but it can be and is
 fettered by these organisms, and it drags the
 heavy weight of habits and influences, formed
 by the organisms, and the organisms are the
 conscious organizations for our lives, and trans-
 mit them to our children—then we shall be truly

There is a practical work for Spiritualists to do here. For eighteen hundred years and more, we have had preaching in regard to these things, but we have not enough of it, if you will. If we cannot do something, these preachers from the churches have done. They have too often said, Lord, Lord, and have not done the work. Shall we conclude that the angels have come, and we will let them do the work? Not so; but let us take hold of the work in earnest; let us do it as we have never done it before in the time. There is death all over the country, because the Spiritualists are not willing to work in cooperation with the angels. We know that Spiritualism is a better condition than it ever was before; but there is a lack of co-operation on the part of many of the old workers.

In some places they are blind beautiful halls, where the angels have been filled with the spirit to have the Spiritus sanctus doing more effect; a some thing that will leave our

"Footprints on the sands of time."

Let us do something to save the people from the sorrow that have been flooding in upon them. Let us do something to educate our children in that which is grander and purer, that has been presented to the world. I know the truth will march right on, but can we not go with it? Let us have the angels of the angels for at our hands? I feel your spirit, angels, "I will try," and I bless you for it. Then let us put aside all those conditions which have hindered us, and clasp hands with each other and with the angels wherever we can work, until we shall roll on the ball—let us work for humanity.

do this great work?
Spiritualism, to me, means work; work in
and for all conditions of humanity; brain and
sweat work. It can be done by an united effort
for a cause. I know the angels are standing ever-
ready to help us to help the poor. I know the
light they call us to, flows to the work. They
are beaming over us now. I see by our pres-
ent stands his dark eyed daughter, and I hear her
her say, "Father, work on; the light shall come
at last." Here, by these aged men I see numer-
ous spirits floating around, asking us to co-operate
up high into the body must die, but
it carries with it's chain.
I see many fathers do I share with sorrowful
faces, because they have not been better fathers,
better husbands. Shall we not save the future

from these grasses?" I wait impatiently to send in my response. The waiter, whilst at his brassy request, cuts me the palms of the loaf etc.

Everything in this beautiful world grows by association. God could not have otherwise worked this plan, if it had not been through system. He has gone right on through the ages, and unfolded all these beautiful things to our view. We are living in a beautiful world. The green trees, the sweet and fair flowers, and all things around us, declare this.

Our work is to bring ourselves into harmony with them. We know that Nature cannot go back. Let us, therefore, seek to redeem humanity from the chains that rest upon it. We know that our loved ones are around us. May God help us to grow ourselves into full men and women.

Testimony.

That the dead are seen no more I will not undertake; to maintain against the concurrent testimony of all ages and all nations. There is no people, rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could be come universal only by the fact that never heard of one another would not have agreed in a tale which nothing but experience could make credible. That it is doubted by sly cavillers can very little weaken the general evidence; and some who deny it with their tongues confess it with their hearts.—*Samuel Adams.*

a "medium") to England. His portfolio is filled with letters from such persons of genius as Byron, Tennyson and Dickens, and such persons of rank as the Duchess of Sutherland and Lady Mary of Cambridge. We have been present at several of his sittings, and have seen positive miracles of his doing, in the way of moving furniture without putting a hand to it, and interpreting all sorts of impossible riddles. —*N. P. Willis.*

Q The new married woman's property law in England, has gone into effect. A woman's earnings are her own, hereafter; a policy of life insurance is her own; she may sue and be sued separately; a husband is not liable for his wife's ante marriage debts.

A Friend of mine, who has had some experience, says that is you go to call on a young lady, and she greets you with all the compliments, and only says "yes" and "no," you can go away at about nine o'clock, or a quarter past, without breaking any of the rules of etiquette.

for the 1974 election.

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A SEARCH AFTER GOD.

Does Design in Nature Indicate the Existence of a God.

NUMBER TWENTY-ONE.

We left the Hallstone. In a previous article, holding a very interesting conversation with a Philosopher who was Searching after God, and we were willing to admit that the ideas therein advanced are calculated to greatly perplex us, for they seem to abolish all supervening intelligence in Nature. We see the blind sun, deaf atmosphere, and thoughtless water, uniting their energy, and producing a perfect sphere, which bears evidence of a design, - not to so great an extent, perhaps, as many works of art, yet enough to indicate a Designer. But the question will be made that these elements are controlled by God; that behind them, or impregnated with them, is God.

Now we desire to carry on the dialogue still farther between the elements and the Philosopher, in regard to this matter.

Philosopher. - I am willing to admit that your argument is ingenious, and your conclusions seemingly true. I desire to read to you from "Arabia," by Andrew Jackson Davis. There are truths advanced therein that you will be unable to refute.

Hallstone. - Proceed.

Philosopher. - I read from the 217th page as follows: "I survey my right hand; it has five fingers. I look at my left; it has five also. There is another member of an algebraic equation. This is singular. I turn down to each foot, and on each behold five toes. There is another equation. This is still more singular. I then think of my bodily senses; there are five again. The wonder is increasing. And now all the millions of my fellow men rise up before the mind's eye - and in rapid succession, I see the countless millions of millions that have lived and died upon this globe, the great world stage, in the view of astonished meditation; and they all, with unimportant exceptions, possess the miraculous five fingers on each hand, five toes on each foot, and glorious five senses. If this be not a God-announcing miracle, then is human reason itself a dream, and all truths a worthless fiction."

"But let me apply to myself the rigorous doctrine of the calculation of chances, let I suffer my judgment to be deceived by undue excitement of the organ of wonder."

"In this calculation of chances, let me bear in mind an ingenious remark of Archbishop Whately, who says that the probability of any supposition is not to be estimated by itself, singly, but by means of a comparison with each of its alternative."

"Now there are but two suppositions possible, as to this mysterious combination in the human organism, by which the number five is five and no other number, not only in itself, but in all the millions of mankind. For these two wonderful equations there must be a Cause; and that Cause, whatever may be its nature, and by whatever name you see fit to express its existence, be it necessary, law, order, physical force, or God, must either possess intelligence to perceive its own marvellous results, or else be destitute of such intelligence, and work blindly through all its processes. There is no means to evade the force of this statement. These two are positively the only alternatives which logic allows us; for, in abstract, definitive division, we cannot affirm that the combination always exists without the subject defined. Every thing in the whole compass of thought, must be either a true or not a true; and there is nothing that can be neither, so nothing can be both at the same time. Just so every Cause or assemblage of Causes, must possess intelligence or not."

"Therefore, this wonderful combination of five must be produced by either a rational Cause or one wholly irrational. - by a Cause that can perceive the relations of number or otherwise - in fine, by a Cause that can count, or one that cannot count five, or any other numerical quantity whatsoever."

"Let me now show the first alternative. If the Cause that arranged the relations of my several organs be sufficiently intelligent to understand the mathematical harmonies, then all

luminous. There is no chance to be calculated against its production, since he who comprehends the relations of number, can, of course, involve any relations to any extent, and infinitely, nay, infinitely, if he be granted to be infinite himself."

"Let me now take up the only remaining alternative - which the given case permits."

"I will assume that the Cause, call it what you please, which produced this wonderful combination of five, on my hands, feet, and in my corporeal senses, be not mathematical mind at all, but an unconscious force - what, on such a supposition, are the chances against one single combination of five in a pair? Let the fixed laws of eternal mathematics answer the question. Suppose we had two dice with five faces each, marked in arithmetical order, one, two, three, four, five; we shake them in a box - what are the chances against turning up the number five on each? Every gambler will answer, 'the chances are against such an event are just twenty-five, the ratio of the numbers on the several faces; or the total number of faces in which the number five can occur is five, and the number of combinations of five is five times five, or twenty-five.'"

"Apply this analogy to the given case of the human organism. If the Cause which made me, man, be indeed destitute of mathematical reason, the chances against my possessing five fingers on each hand are twenty-five; and the five toes on each foot, and the chances are five hundred and twenty-five; then incorporate into the calculation the five senses, and the chances are three thousand one hundred and twenty-five. Let me now get a larger sheet, for the full law of infinite numbers is fast pouring in upon me. Now calculate the chances against this number of five in two men; they will be the enormous sum of nine millions seven hundred and sixty-five thousand six hundred and twenty-five. Then calculate the chances for four men like myself. They will be the square of the last number, and so on forever. But the chances are against the most powerful mathematical power of our algebra, and no legal mathematical abbreviations can aid us to grasp what soon stretches into infinity."

"The attempt to apply these calculations to the innumerable millions of mankind now living, and all that have lived and passed away, were as idle as to essay the enumeration of submicroscopic during a century of solar years. The algebra of an archangel, with infinite space for his balanc-sheet, and eternity for the period of solution, were insufficient, perhaps, for the over-whelming omnipotence."

"I would surmise the alchemist, before he dares grapple in this argument, to refresh his memory with the doctrine of the calculation of chances, in his favorite La Plance, or at least, to look into his common arithmetic. No alchemist, however profuse, with Fichte, Hegel, or other German mystic, will avail him in such an argument as this."

"In relation to my single self I might pursue the subject much further. Throughout all the members of my body there runs a wondrous diversity - in my eyes, ears, hands, feet, ribs, and the convolutions of the brain, where a quadruple balance each other."

"The simple question that at times the controversy on its true basis is this: Could any cause without the intellect to perceive, the reason to count, produce all these invariable equations? Shrink not, I beseech thee, O my brother! The infinite hopes hang upon it, and all time and eternity - the life everlasting, and the loved dead, are at stake. Fly to the aid of this state of barren logic. It will not thus be refuted."

"Answer me not that these are only the effects of law! Say not, with Ralph Waldo Emerson (who thus responded when I presented the demonstration in private conversation), that 'it is order which does all this! That is no solution, the result is at all but only a statement in a different form. The enigma cannot be read by a mere repetition of the same idea couched in other words. The difficulty remains as inexplicable as ever. For these equations, this sublime, universal harmony, is the order itself - neither more nor less. Could the order constitute itself? Can there be order without intellect?'"

"Now relate these positions if you can. How futile will be your efforts! Your logic will amount to nothing, when aimed at the less just read."

Hallstone. - His arguments are ingenious; his conclusions so nicely drawn that one is inclined to believe he is correct. I do not desire to bandy words with one of earth's few wise men. His mind is colossal; his ideas grand; his conclusions well calculated to fill the most skillful logician. Now, Philosopher, I do not see, hear, feel, or think. Those forces which unite their power in my construction possess none of the attributes that distinguish humanity. But a few hours ago I was a mass of water. I was lifted from my position, in the form of mist, made into a cloud, then into a perfect sphere. Could blind chance do all this - compel me to pass through so many wonderful changes, and to finally bear no resemblance to the cloud, the mist, or the water? I am a perfect sphere - yet those forces engaged in my construction are blind, thoughtless, and have no care for the morrow. If there had been no sun, there would have been no mist, no cloud, no body like myself. I am simple in my construction, yet bear evidence of a design. Now, if a God, he must be universal, must fill all space. The question now arises, in what relation does he stand to matter? Is he outside of it? If he is impregnated with every part of it, where is the center - where the focus of mind where thoughts are formed? If so, God possesses all power, then, when the atoms of water move, it must be in obedience to that power, and also when the midnight assassin raises the dagger to strike down a victim, it must be God's power which he is using. If matter has a certain tendency as manifested in my formation, it must be given through Mr. Davis' God. I am a solid substance now; was once water, and then mist. Was I formed through certain tendencies of my own innate nature, or through the power of God? I am eternal; I always existed. Davis' God is also eternal. Now if God possesses intelligence, he certainly has it combined the same as man, for without the organs of sense there could be no intelligence. Therefore, he sees, hears, feels, and is only a man on a large scale; hence cannot be infinite. If we see evidence of design in man, on account of his fingers, toes, eyes, ears, etc., we must be able to trace him to the mind that conceived them. That mind cannot pervade all space, and yet retain its consciousness, its individuality. There is no individuality in that which is in every thing. If no individuality, how is God? If God is omnipresent, he is in all things. If he cannot get to move, so as to make man, he is within man just the same as in unorganized matter. The very fact of his omnipresence shows that he is in all conditions of life. If, however, he

is outside of matter, he must exist in an organized state. Now, can there be intelligence without sense, or sense without the organs of sense? Can God do this? If there is no organized God, then he exists in all things. If he has eternally existed, he could not have been organized. God cannot stand in the relation of an organizer, when he is omnipresent. The organizer must be independent of that which he constructs, or he is simply constructing himself, and in the flow, would be the form of the flower; in the snake, the form of the snake; in fact, God would be compelled to assume the form of that which he creates. If he is incorporated with all things, he must move when they move, stand still when they do so, - or when a part are in motion and others at rest, he is assuming just the condition that they do. By his omnipresence he places himself in curious relations, and is compelled to assume the shape of that which he creates. You can come to no other conclusion."

If, however, he is a personal being, he has organs of sense, and can see, hear and feel, and resembles man, and is independent of his works. Man invariably stands independent of his work. He can build a house, or construct an intricate piece of machinery, or dig canals and build railroads. With Nature is different. The tree, flower and grass grow, and the process of their development is but little understood by man. I grew from that mist - am in one sense a growth. No God ever formed me. I was once soil; I am now hard. I could once nourish plants, now I can only freeze them. I tell you the elements unite to form the flower of which this eminent writer speaks. This tendency is inherent in them. That tendency can not see, hear, smell, or think, any more than the cloud, out of which I was formed. You may say God gave to matter this tendency. That would imply the absolute creation of something, which is impossible. The water, the atmosphere and sun, unite to form me. None of the rest of the elements interfere. We possess an affinity for each other. Two negatives repel - they can not unite to form anything."

Now how does the earth form the flower? Simply by certain elements uniting that have an affinity for each other. They are formed on precisely the same principle that I am, the hallstone. Now, Brother Davis argues that nothing but intelligence to conceive could have made all things. In regard to the inherent properties of matter, I know nothing. This change from a mist to a solid substance, such as you see, is as marvellous as the growth of a flower. View me! I enter into all conditions of animal and vegetable life. As mist I assisted in unfolding the hallstones and snowflakes; as raindrops, I give to the flower its rainbow tints; as water, I assist materially in making man. Oxygen and hydrogen united, form water, mist, snowflakes, and hallstones. In the snowflakes are beautiful crystals which bear evidence of a design. Indeed, you can find ice which resembles a vegetable growth. In all conditions of life, you will find water. What is your body? Mostly water. Supposing you weigh one hundred and fifty pounds, about one hundred and twenty pounds of the same is water. I will analyze you; here are the figures:

	lbs.	ozs.	grs.
Oxygen	107	0	0
Hydrogen	18	0	0
Carbon	21	0	0
Nitrogen	3	8	0
Phosphorus	1	12	100
Calcium	2	0	0
Sulphur	0	2	219
Fluorine	0	2	0
Chlorine	0	2	47
Sodium	0	2	116
Iron	0	0	100
Potassium	0	0	280
Magnesium	0	0	12
Silicon	0	0	2

You, sir, carry around about fourteen gallons of water; iron enough to make a common pen-knife blade; phosphorus enough to make five thousand of the ordinary two-cent packages of friction matches, and sulphur enough to make an orthodox hell for an infant; magnesium enough to create a light which under favorable conditions, could be seen a distance of fifteen miles; water enough to form a million of snowflakes, while the hydrogen could be solidified, and made a powerful weapon of self-defence. Besides that, you have within you thirty-seven well-defined animals, varying in size from the one-thirtieth of an inch to six inches in length. You are a walking menagerie, and if all the animals within you could be seen, you would become the greatest living curiosity in the world. Now, the question is, where is the intelligence that conceived all that? If outside of matter, it is individualized. If incorporated with matter, then it takes form with matter, and if essential to impart to man all the characteristics he possesses, it must be required to sustain him - hence man is nothing more or less than a part of God, and when man acts, God acts. You see my method of reasoning, Philosopher."

Philosopher. - I am puzzled. Your reasoning confounds me. Proceed!

Hallstone. - Again: If intelligence conceived all this to which our esteemed Brother Davis alludes, it is independent of, or connected with, matter. If independent of matter, it is individualized. If connected with matter, then all manifestations we see, are a part of God. Now, if God is omnipresent, he only has form as matter takes form. If he has form only as matter takes form, he then thinks only as thought is developed in man. Then God's power to conceive, is only developed through the instrumentality of man."

To be continued.

SPRIT POWER IN HEALING. - We have upon our table several testimonials of the wonderful powers possessed by spirits for healing the sick, as manifested through the mediumship of Mrs. A. H. Benson, which we shall publish from time to time as space will admit. We will say that all types of diseases seem to be readily cured - generally with a single treatment prescribed by letter, as readily as when the patient is present.

A Great Wrong.

A Sensation at Aurora.

The Rev. S. A. Holt, a Unitarian minister from Belvidere, was arrested at the depot, in this city, to-day, for an outrageous exposure of his person. The ladies waiting room was well filled with persons, waiting for the arrival of the morning express from Chicago, when the act was committed. He was taken before one of the city magistrates, and fined \$50. He defended himself before the court, but did not deny it positively. He had returned from some place down the road, where he had been giving a course of lectures. He had formerly been a Methodist minister, and is quite good looking. The whole affair is a mystery. But the admission of some of our best men, he would have been lynched, as the room had many ladies in it - the wives and daughters of our most respected citizens."

REMARKS. - We have not the remotest doubt but what the foregoing sensational article, which we clip from the Chicago Daily Tribune, has, in doing great wrong to an honorable and innocent man."

We know nothing personally of R. V. S. A. Holt referred to in the article, but from our knowledge of human nature, and the fact that he is pastor over a Unitarian society at Belvidere, Ill., and in fellowship with the Unitarianists of this state, it is *prima facie* in our mind that he was guilty of no such offence as charged against him."

No man of ordinary intelligence and moral standing in society, would wantonly be guilty of such an offence. Certainly there was no inducement, and nothing to be gained, but much to be lost."

Was this legal hearing had in a corner, and was it conducted in a manner to bring an honorable gentleman into disgrace, and that, within a stone's throw of many of his household of faith? Where were Hon. A. R. Allen and W. D. Brady, old and staunch Unitarians of a half-century, and the pillars of the First Unitarian Church of Aurora; and where was Dr. Forrester, the able and eloquent pastor of that church? Way were they not there to defend, or at least, to see that their brother, who was suffering worse, eye, a thousand times worse, than the bruised and wounded, to whom the "G of Samaritan" ministered, had a fair trial? The no less precedes the idea of a single friend being present to aid him. On the contrary, the mind is led to the conclusion that he found himself among desperadoes, who were ready to lynch him."

It is said, "He defended himself before the court, but did not deny it positively." "An outrageous exposure of his person." - It is said, was the charge. Crime consists in the intent. No person of sound mind can presume that a person occupying such a position, could intentionally do so foolish a thing."

We have no higher veneration for a minister of the gospel than for other equally honorable men, but we do, in the name of justice and a common humanity, protest against such trials, and against such reproach being heaped upon any man under circumstances such as are developed in the article referred to, and we hope to see the matter properly ventilated in the *New Covenant*, the Unitarian organ of the North-West; and it will give us great pleasure, to aid that paper in placing the subject before the public in such a manner, as to do justice, in solving the Rev. S. A. Holt from all capture, as we doubt not the facts will warrant such a conclusion."

D. W. Hall Among the Mormons.

D. W. Hall has been a journey among the Mormons. He had an interesting interview with the editors of the Salt Lake Tribune, was gazed at with pleasure by them, and entertained in the most hospitable manner. The fact of it, he was gloried by the editors of that paper, in a manner that excited our admiration; and they have our thanks for the special favors bestowed upon him. He then visited Brigham Young, was interviewed by his wife, admired by his daughters, one of whom lavished upon him her sweetest smiles, and said, "Verily D. W. H., I like you." He visited numerous families in Salt Lake City - dined with all the notables, and was a general object of commotion. He gazed at the mountains, at the valleys, at the rivers and lakes, at the divine institutions, and was hilarious at the beauty of the scenes around him. He visited Brigham's Harrow, and while some admired his boldness, others said that his philosophy was absurd, his mind erratic, his brain visionary, and in the altercation that occurred, our friend was torn in fragments, and then consigned to the burning embers of a large furnace - all of which, in one sense, is false, as our friend is in *man*, lecturing, dealing heavy blows against old theology, a *god* attracting general attention - it was his address that we referred to, which we published some time ago, and which was copied in full in the Salt Lake Tribune, and had a general circulation throughout Utah. Thus the *fiends* have saved a severe shock to the nervous system of our friend, Mrs. D. W. Hall, who is an excellent psychometrist, and saved an unnecessary expenditure of breath, on the part of Spiritualists, in the statement, "Our cause has lost one of its most noble advocates." D. W. H. is one of our regular contributors, and by so being, he goes forth in a metropolitan show, having the satisfaction of knowing that his thoughts are read by not less than 150,000.

Errors Cheerfully Corrected.

We have reason to believe that some letters received by us from correspondents, calling attention to errors, have not been properly corrected by the clerk, to whom they were referred for that purpose. Those who fail to find satisfaction by corrections made, will very much oblige by addressing G. J. C. Sandy, our Secretary, stating the errors that may need correcting.

A beautiful gift, *THE VOICES*, by Warren Sumner Barlow.

Who Will Remember the Publisher?

We know we have true friends scattered broadcast throughout the world; and while we know that fact, it will be a source of great satisfaction, to have a more realizing reminder of the same, by a substantial new subscription from each one, for some poor friend, whom each subscriber must have somewhere, who has never read the RELIGIO-PHILOSOPHICAL JOURNAL, but who would be greatly profited by a year's perusal of it.

Other friends will make us renew our efforts with redoubled vigor, by making us a present of what is now our due for arrears on the JOURNAL.

We are expecting to be greeted with great jubilee's fall of letters, about New Years. Remember, this number closes the year 1870. The next number will contain a New Years' greeting. Let us work together, friends, and cheer each other's souls in this great and glorious career of spiritualism.

Personal and Local.

Brother Joseph Baker - single ply and God bless him - writes to us as follows: "I am thankful to you for your kind notices of me and my condition. My health is no better. I am weak and uneasy in nerve and suffer pain. I send you a notice of receipt, which you can put in shape, and publish if you please."

Amount received:
 Emma J. M. Ward, Wm. W. Hall, and O. G. Gentry, a loan of \$1.00
 Mrs. M. W. Wilcox, \$1.00
 R. U. Philadelphus, \$1.00
 Edward F. F. de Lac, \$1.00
 E. F. F. de Lac, \$1.00
 "Charles" Hartford, \$1.00
 "Stranger" Ohio, \$1.00
 I have the sympathy of many friends and brethren. I tender my sincere thanks to all for kindness.

Jacerville, Wis.
 If you want a good common sense book on health, procure a copy of "Health by Good Living," by W. W. Hall, M. D. That the book meets a popular want is evinced by the fact that over 15,000 have been sold the past year. Price, postage paid, \$1.75. For sale at the office of this paper.

Warren Chase writes that "the lectures in St. Louis are being well sustained and steadily growing in interest and importance, but as yet no more has been made toward an organization, and no need of it seems yet to call for action. We are in favor of organization, both local and general, but if the movement be made before there is a reliable power in it, the experience has been a failure to secure the advantage which are sought by it. Formerly lectures are often successful, but are difficult to manage, and we think rather more so than in some other departments of life."

"The Fountain, with Sets of New Meaning," by A. J. Davis, don't go off our shelves in jets, but in a continued stream, and the sale is increasing."

Thank you, Brother White, for that "clipping." We learn from a private letter to Dr. Antie that Mrs. Dr. McKee, who cured her little boy of a troublesome lameness, frequently sees spirits. She has often seen the spirit of her father. He has spoken to her, and so have other spirits. Lately we published a full account of her remarkable cure.

W. W. Lyon sends one dollar to apply on his subscription, but fails to give his post office address.

Procure a copy of "The Voices," bound superbly and with gilt edges, as a holiday present for your friends - only five copies left, in this style. Price with gilt edges, \$1.50 plain edge, \$1.25; postage 16 cents.

Brother E. F. Wheaton, of Winteret, Iowa, writes: "We have a good field for some able medium lecturers to illustrate the spiritual religion in our midst. The old bromides are completely played out. Out of the six 'best first' papers in our town, only two of them, N. S. Conventy and Methodist, can raise sufficient means, I think, to keep them running. I am a glorious man to place in 'High Lord, or I perish,' is the cry. Come down and help us, all hands."

Thank you, Brother Barrett, for favors received.

A paper published at Decatur, says: "Mrs. Ballou, a lecturer in Spiritualism, has been holding meetings at Smith's Opera House during the past week. We learn that Mrs. B. is a very pleasing speaker, and that she has been greeted by fair audiences."

Have you read "The Bible in the Balance?"

A late number of the Cincinnati Commercial contains the following: "The Rev. H. C. Cook, of eloquent fame, got drunk on Saturday. The police at twelve o'clock found him in a gutter in the gutter of the aristocratic Twenty-third street, in front of Jew Mac's saloon. The reverend gentleman was lectured and discharged by Justice G. yesterday."

M. C. Vander Cook will speak in Alleghen during the month of January. He will make engagements for the spring months. His permanent address is Alleghen, Mich.

Brother Antie has our thanks for favors.

Read the advertisement of Doty's Washing Machine, and the Universal Globe Wringer, in another column.

Prof. William Denton is one of our most prolific and successful writers. With his clear head and ready pen, he is doing a great work.

A few years ago, a copy of the "Age of Reason" could not be found on sale in this city. Now, however, are sold every year from the office of this paper. The world moves!

Dr. Editor of Waterloo, Iowa, writes: "Dr. D. O. Duke, is now delivering lectures in all the places he visits, and is doing a good and glorious work in healing both body and soul, and by his well timed remarks, and the wonderful cures he is making to back them up, he is paving the way for a bright future. For his name already is a synonym of success and will yet be a household word, and many will have reason to call him blessed for the benefits he has, and will yet bestow on sick and suffering humanity."

Thank you, brother, for that Morning News.

Brother F. W. Hatch, of Portland, Me., writes that Miss Nellie Davis has been lecturing there. She writes her addresses in a trance state, and thus sends them to her audience.

A Methodist preacher in Champagne, Ill., last Sabbath, in soliciting a collection for the Freedmen's Aid, was guilty of the following: "The steward will pass around while the congregation sings 'All hail the power of Jesus' name, let angels prostrate fall,' and take up a collection." The collection proved inefficient.

Columbus, Ohio, or Kansas City, Mo.

\$3.00 PER YEAR IN ADVANCE.]

S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, FEBRUARY, 5, 1870.

SINGLE COPIES EIGHT CENTS

VOL. VII.—NO. 20.

Literary Department.

SPIRITUALISM

As taught by the Angels.
From the Baltimore Telegram.

"On earth peace, good will towards men," was the greeting of the Angel hosts when hovering over the shepherds on the plains of Judea, and—so in the olden time—the Angels come to us to-day, bringing "good tidings of great joy, which shall be unto all people."

The dull materialism of the age has been openly proclaimed by the most prominent and earnest among the authorized teachers of the Christian faith. In the words of a distinguished theologian, "The World has overrun the Church" and has not only overrun, but has subjugated her, almost completely, to its will.

That simple, pure and natural religion that outflowed from the life, as well as from the lips of the beautiful child of Nazareth, if not entirely lost to sight, has been so obscured by the encroachments of the world, that when we look around us for Christians, we find only zealous sectarians. That beautiful Gospel so clear in its enunciations that he who runs may read has grown indistinct amid the glare and glitter of worldly ambitions. Instead of one harmonious family of Christian brethren, we see hundreds of antagonistic sects, each proclaiming its superiority, each laboring to establish its own predominance and each as it grows in wealth and power, apparently forgetting the primitive condition from which it sprung.

It must be understood that we are not speaking disrespectfully of the church, nor of those who are its recognized rulers. We are only stating facts which are apparent to all intelligent people—facts which are openly and earnestly deplored by the purest and best of those who minister at the altar of Christ.

We appeal to the clergy of Baltimore to say if our statement is not correct. We know they will sustain us.

Now, if the love of the pomps and vanities of the world is steadily encroaching upon the Church, must not the Church, eventually, be engulfed?

Unless some power, stronger and wiser than any at present embodied in the popular theology, comes to the rescue, what will become of Him who laid down His life on Calvary to make man free?

We do not present this, our argument, in condemnation of those to whom we refer.

We state the case briefly to show the necessity of the pressing, immediate necessity—for a new influx of spiritual power, which will had become so materialized. There is an imperative demand for another visit of the Angels—to our cities, if not to our plains—and they came. Humbly, modestly, this new dispensation, if not born in a manger, was cradled in a hovel, and grew in obscurity amid the seeds and anthers of those who thought themselves wise. But its growth has been steady. The advent and development of Modern Spiritualism is the most remarkable event of this nineteenth century. Twenty years ago it was denounced as the folly or fraud of a few ignorant or designing people. Now it numbers among its millions of adherents many of the wisest and best of all classes throughout the civilized world.

That daring intellect whose genius enabled him to grasp imperial power and make his will the law, not only for France, but for the nations of Europe, is a Spiritualist.

That devoted wife and mother who fills the British Throne and whose womanly virtues irradiate her exalted position, is a Spiritualist. Many who are eminent in the social, scientific and literary circles of Europe, are avowed Spiritualists.

The idea of spirit intercourse pervades a large portion of the recent literature of both France and England. They have several periodicals devoted to the subject.

The German mind is decidedly Spiritualistic in its tendencies. In America we have organized bodies of Spiritualists all through the North, East and West, and many individuals scattered throughout the South are firm believers in Spirit Intercourse.

A subject of such magnitude cannot longer be ignored by a press that claims to keep pace with the progress of thought by the age.

The proprietor of the *Sunday Telegram*, therefore, has placed this column of his paper under our editorial supervision. We promise will be responsible for what appears here.

After fifteen years of careful investigation, under most favorable circumstances, we feel that we are somewhat familiar with the various phases of Spiritualism, and do not hesitate to assume the position which has been accorded us.

We do not intend, however, to devote this column to a one-sided advocacy of the claims of Spiritualism or Spiritualists. But we desire free discussion of the subject, and give notice to our opponents that all communications from them shall receive prompt and respectful attention.

We invite candid, intelligent criticism, and we assure to the best of our ability, all questions in relation to this matter as may be presented by honest inquirers.

We have no other purpose than to disseminate knowledge of that which we believe to be important truth, and we invite those who are skeptics, and those who are believers, alike, to aid us in our work.

W. A. DANIELS.

Sunday Jan. 10th, 1870.
In this, our first article, we refer to some of the various manifestations and phases of mediumship, known to Spiritualists.

PHYSICAL MANIFESTATIONS.

This class of manifestations were first known to modern Spiritualists. In the house of Mr. Fox, of Hydeville, New York, sounds produced by some invisible cause were heard, much to the surprise and somewhat to the annoyance of the members of his family. After becoming accustomed to them, one of the little children, in playful mood, slapped her hands some four or five times, and said, "do as I do." Immediately the sounds were produced in exact accordance with the number of those made by the child. This was repeated again and again, and thus it was discovered that an intelligent as well as an invisible agent was engaged in producing them. A code of signals were then arranged between the family and their invisible friend, and soon communications became easy.

This simple commencement has been followed by many startling phenomena—the movements of ponderable bodies, the raising media in the air, contrary to the known laws of gravitation, and in our own city the placing a silver ring around the neck of a young man whose head measured seven inches more than the inner circle of the ring.

TEST MANIFESTATIONS.

As they are called, are those which demonstrate not only the presence of some intelligent, invisible agent, but identify the individual spirit. As when a stranger goes into the presence of the medium Chas. Foster, and sees the name of some departed friend, appear, in raised letters, upon the medium's arm, or receives communications written in reply to unspoken questions, giving the dates of birth, sickness, accidents or incidents in the life of some friend who has passed to the Spirit World.

PERSONAL COMMUNICATIONS.

There is a class of media often found in private circles who become unconscious, and then pass into an entranced state, and while in that condition spirits take control of the body, use the organs of speech, and talk with their loved ones of earth as freely, and almost as accurately as if they were still controlling their own physical organizations.

CLAIRVOYANCE AND CLAIRAUDIENCE.

Combined with trance mediumship, we sometimes find the spiritual sight and hearing quickened, giving the medium power not only to see spirits, but to converse with them.

This class of media can describe the friend who is drawn to your presence, and also give word for word the communication as it falls upon the spiritual sense of hearing.

HEALING MEDIUMSHIP.

This is two-fold. Some strong physical organizations possess a magnetism that can be beneficially applied to various forms of chronic disease. By manipulation, or laying on of hands, pain is removed, and health is temporarily, sometimes permanently restored. Another class of healing media become the instruments through whom spirits—such as Dr. Rush, of Philadelphia, who was not only a master of his profession, but a most benevolent and philanthropic gentleman—examine by clairvoyant power the interior condition of the patient, and prescribe scientifically and successfully. Through this class of media, many wonderful cures have been performed.

THE ARTISTIC MEDIUM.

One who, having no knowledge of art, is controlled by some spirit-artist, and with inconceivable rapidity produces paintings or sketches of exquisite beauty. In some instances, persons totally ignorant of the science of music will be controlled to play with skill and power upon some musical instrument.

THE INSPIRATIONAL TRACHER.

One whose brain has been magnetized, every faculty quickened and intensified in its action; whose mind has been educated by spirits, unfolded by wisdom, and who is thus prepared to receive and transmit philosophical teachings from the angel world to mortals.

Mrs. F. O. Hizer, who has been speaking for the last five years before the First Spiritualist Congregation, which meets at the Calvert Assembly Rooms, is a medium of this class. She has been called to perceive that if the claim to inspiration is denied, she must be ranked as the intellectual phenomenon of the age.

Her discourses are always impromptu, upon subjects selected by the audience—analytical, scientific, philosophical. Her arguments are well defined, her logic unassailable, and her deductions irresistible. Some of the most popular of our clergy have visited the Hall with the avowed intention of refuting what they term the sophistry of Spiritualism, but after listening to a lecture, have always kept silence. Invitation upon invitation has been tendered them, but at length she has been the only reason.

A peculiarity of her lectures is the vein of poetry that runs through them all. Frequently a large portion of the discourse will be given in poetry of a high order. On one occasion last winter, the subject selected by the audience was, "If poetry is the soul of the Universe—as has been said by the speaker—why do the lines of Byron, Burns, Poe and Keats exhibit such antagonism to virtue?"

The reply to this question occupied an hour and twenty minutes; and more than half of that time was filled by the poet named, who, each one in turn, spoke in his own peculiar rhythm.

No one familiar with the style of Lord Byron could mistake his presence. A poem, occupying fifteen minutes in rapid delivery, was devoted to an explanation of the causes that led to the existence of his earth-life, and illustrating the principles that underlie such erratic manifestations of character. Then came Burns with his peculiar style. Then followed the philosophic Poe, and in closing, Poe, whose verse was fashioned

after "The Raven," gave a thrilling delineation of conditions through which he had passed.

Could any ordinarily intelligent mind suppose that Mrs. Hizer is capable of talking Byron, Burns, Poe and Keats by the hour? Such a supposition is preposterous.

Then by what power were these poems produced? Thus we have briefly referred to a few of the various phenomena of Spiritualism. In future articles, we propose to relate some personal experiences which we trust will interest our readers.

The next number of the *SUNDAY TELEGRAM* will contain our reply to an article of Dr. F. O. H. Bond, in a late number of the *New Redemptor*.

CINCINNATI, OHIO.

The Reporter with Miss Lizzie Keyser.
The Spiritualist's Union—A Talk with Miss Lizzie Keyser.

From the Cincinnati Commercial.

The sensation and newspaper controversy occasioned by the spiritual stances of Miss Lizzie Keyser, which have received rather free ventilation through the columns of the *Commercial*, induced one of our reporters to call upon Miss Keyser for the purpose of eliciting some information. He found Miss Keyser at the residence of United States Whisky Inspector Henry Beck, in Covington, on Garrard Street, between Seventh and Eighth.

The subject of Spiritualism being broached, Mrs. Beck and Miss Keyser entered into it with considerable warmth, and the former, especially, led in the conversation, and seemed to draw out more fully Miss Keyser's notions.

Miss Keyser is tall, with broad, masculine features, hair and eyes dark. By birth she is German, having come into the world in 1845 in the kingdom of Bavaria, and consequently is twenty-five years of age. She has been in this country since her sixth year, residing for the most part at Pomeroy, Ohio, with her parents, who still cling to that place. For the last five years Miss Keyser has been a resident of Cincinnati and Covington, all the while a member of the Beck family, although not related to them.

Reporter.—Miss Keyser, I have called for information, to get your views upon some topics of interest.

Miss Keyser.—[Halt! This interviewing business is quite general now. I was expecting some reporter here before this, and really, sir, I am glad to see you. Whenever information you can get from me, you are certainly welcome to it.]

Reporter.—Your last sentence has created some interest, and I am glad to hear of your communications that have appeared in the *Commercial*.

Miss Keyser.—Oh, they don't bother me. I can stand it if the authors can. Let them go on, it don't hurt me, but a big card for my next sentence; just think of it, all this advertising free, for me!

Mrs. Beck.—Lizzie is glad the matter is receiving such a thorough ventilation. For her sake and for our sakes, (considerable stress was laid upon the word "our," and by that word I mean the Spiritualists,) I am glad that this controversy exists. Spiritualism, like all other sects, takes time to steadily develop before progress can be made, and now I think our time has come. Ministers of all creeds preach according to the word of God as laid down in the Bible. Now, have they any proof that they are correct in what they preach? The people, Christians, infidels, hypocrites and all, must take time to steadily develop before Spiritualism is the only doctrine that shows manifest proof.

Miss Keyser.—Some people who attend the seances and say it is a humbug; she has everything studied and made up before she appears. Now this is all sham, simply sham. I do more than that; I am going to show you or any person does. The spirit moves me, and through me as a medium it develops facts, that have not been disputed, but are recognized as facts by as sound people as can be found anywhere.

Reporter.—Can you explain the cause of this effect?

Mrs. Beck.—Lizzie, tell him just how it affects you. You see, sir, that it is a natural gift. You have probably noticed how it affects her in her seances.

Miss Keyser.—I cannot explain. It has always been a mystery to me. Ever since I was a little child I have had this feeling, and for some years, thought it was imagination. Some friends endeavored to persuade me out of the notion, and I tried to forget it, but it so weighed upon my mind, and such strange things were revealed to me, that I finally thought there was something in it, and am now confident that Spiritualism is no humbug, but a truth, a visitation of God through His spirit.

Reporter.—When did you first evince signs of being a medium, and under what circumstances?

Miss Keyser.—When I was two or three years old I was playing on the street with several little children, when I heard a rustling, as of some one in a silk dress passing above me. On looking up, I saw a beautiful woman, and the sight so impressed me that I called to the children. They did not appear to see it and I ran to my mother, who was busy and would not come out, until I, tugging at her dress, forced her. She could not see it, and thought it some foolish notion of mine. But I followed the apparition, and could distinctly witness it floating off and finally disappear. The face of the woman was so beautiful that I can see it now as well as if it were but yesterday.

Reporter.—While you resided at Pomeroy did you notice similar things?

Miss Keyser.—Oh, yes, I might say continually, but then I kept it to myself, and did not reveal much, until I came to Mrs. Beck's,

and found she was a Spiritualist. I then put my whole soul into the matter, and now, at times, I used to think that ghosts were after me, and it worked in my mind terribly.

Mrs. Beck.—When Lizzie first came to live with me, she was rather a skeptic; but during her manifestations, she had things revealed through the spirits, that have caused her to become true and devoted to the doctrine.

Reporter.—Well, can she converse with the spirits whenever she desires, that is, put herself under their influence at any moment?

Mrs. Beck.—Oh, no; she has to be in a sensitive state, for the spirits to control her. She is perfectly unconscious to all that is passing around her, like one mesmerized or entranced.

Reporter.—Well, then, you can place yourself in a negative condition when you desire, can't you?

Miss Keyser.—No, sir. It's just as the spirits feel. I must have my mind full of all worldly matters, and then through their influence I can see and hear many things. My audiences blame me for being too personal. Oh, sir, should I give all that is said to me, it would be very unpleasant to some. I cannot tell all that is revealed to me in a public hall. The spirits advise them for their own good, and they should not uphold the medium, nor laugh and mock the words of the departed.

Reporter.—Miss Keyser, did you, in any of your spiritual manifestations, see the spirit of the Rev. Mr. Parks that Rev. Hammond speaks of—the one who was palsied?

Miss Keyser.—No, sir, I never did. By the way, sir, Mr. Hammond draws large audiences, and he is very illiterate, and a poor orator, but do you know that he is like myself in one point?

Reporter.—Well, let's hear it, please.

Miss Keyser.—He is visited by a spiritual soul. He is of a spiritual nature, but is not a medium, nor is he a Spiritualist; yet he is blessed with a gift that is "psychicizing" his congregation, or mesmerizing them.

Reporter.—Does this affect your health in any way?

Miss Keyser.—Considerably, sir. At times I am extremely feeble, and am unconscious for some time.

Reporter.—Can you give a seance when you desire?

Miss Keyser.—No, sir, I am governed entirely by the spirit of Colonel Baker, late of California, and once a member of the United States Senate. A gray-haired, tall gentleman, killed in a battle at Bull's Bluff. His spirit tells me when to hold a seance, and throughout the seance his spirit controls me—has free use of my constitution, and reveals himself through me, and thus carries on the seance.

Reporter.—When do you give another seance?

Miss Keyser.—On Sunday evening, at Greenwood Hall. I will be pleased to see the reporters there, but hope if they report the seance, they will give it in its true light, without exaggerating.

Reporter.—Then did Miss Keyser and Mrs. Beck good day. During the conversation Mrs. Beck informed him that Miss Keyser had received letters from all parts of the country, soliciting her presence. Her health is too bad to travel, and she will remain here.

At Hamilton, Ohio, she gave two seances, before fifteen hundred people, and she is stronger to all in the house. Some fifty descriptions and messages were given, and all recognized. This subject is one that our ministerial friends should look into.

MILWAUKEE.

Letter From H. S. Brown, M. D.

DEAR JOURNAL.—I wish you to publish the following notice of our election of officers, of the first Society of Spiritualists of Milwaukee, on Sunday, Jan. 2nd, 1870: H. S. Brown, M. D. President; N. M. Graham, Vice President; Knox Giff, Secretary; N. M. Graham, Treasurer; H. S. Brown, M. D., Colin M. Campbell, T. J. Freeman, J. B. Smith, Wm. Stryker, Trustees. Society meetings are held every Sunday at Bowman's Hall at 2 P. M. A chapter in the bible is read and its teachings compared with the teachings of the material and spiritual sciences. And at 7 1/2 P. M. the conference is opened with an essay, which becomes the subject to be considered that evening. At all meetings, the freest criticism and open are requested, that is consistent with order.

President White of the Cornell University, in a recent lecture before the American Institute of New York City, said, "There never has been a scientific theory framed on scriptural truths, which has been able to stand. If this is historical truth, which the learned President asserts, then may it not finally be proved that any religious theory based upon scriptural texts, will be unable to stand the rigorous test of this age of reason and criticism, which burns up error and dross and leaves only pure truth for the people to possess. We have considered another chapter of this subject at our meetings, and Sunday the twentieth is to be considered. Christians are especially invited to assist us in arriving at the truth.

All the above was published in the *Daily Sentinel* of this city, as a notice of our election and meetings. For the sake of Spiritualist readers, the chapters of the bible read at our meetings, may be found in the "Wisconsin" than the others. Two shows that the public sentiment is gradually being educated to receive spiritual ideas in a reasonable way, and that honest non-denominational papers that published them, are gradually passing away, and that an age of reason of religious subjects is being established among the people. The denunciations from the pulpit are less than ever before.

In the standom, in every way, and when denunciations cease to be hurled from the pulpit, the people will stop their profanity, and will not condemn each other for their religious belief more than for their astronomical opinions.

When the fabled hell and heaven of the bible gives place to the facts regarding spirit life among the people, pulpit oratory will not be wanted, but in its place scientific lectures, to illustrate religious truth, the same as other sciences; people will not pay to be persuaded to believe, but will insist upon being taught to know, the truth of the things spoken of. The learned professor in our newest universities, see this change approaching, and are preparing their pupils for it, and the old institutions have professors who warn their students to beware of being led away by the knowledge of the day.

Our duties are plain in this transition period. Our spirit mediums are so Spiritualists, what mediums are to astronomy; the persons who make observations and note the facts, and give them to the world of mankind. These at once begin to rid the people of the fear of ghosts, the same as astronomy does of clergies. They learn that it is not an angry God that send down fire, more than an angry demon appears in that. But still is in charge of a God of truth; all are under the beautiful laws of goodness and order; and all are educated to do us good, if we learn the laws that control them, and listen to the teachings.

We do not have many lectures on the sciences out of the institution of learning, because people are not willing to pay for actual knowledge. Spiritualism soon begins to lessen the amount they pay, after getting absolute knowledge of the facts of spirit life. This appears so plain now that the lecturers are constantly becoming fewer in numbers, and have less reward for their labors. The same report comes from all sections of the country; here in Milwaukee we have had conferences, and have had speakers but little, for more than two years past, and cannot cause Spiritualists will not give their money to pay them. But we do not think it right to have the people in the churches of the present, to be filled with their money by fraud, concealed in the theological schools and carried out in the church, which is a greater disgrace to their actions, than any frauds mediums and speakers have ever been able to perpetrate upon their victims. We are educating the people to know that the one speaker plan is no longer calculated to establish truth, than the one man power is to establish a just form of government.

"Mother, when I go to heaven will you have my seat shaved?" asked Charlie. "No, my son; why do you ask such a question?" "Cause all the Aile ladies that come from Illinois are bald, and all the old people who die and go to the Aile hall, too."

Personal and Zonal.

Samuel Underhill, M. D., an indefatigable worker in our cause, has been laboring for some time in Michigan, holding circles and lectures. Wherever he goes his efforts are crowned with complete success. He is an excellent developing medium, and the author of a work on Mesmerism, which should be in every family.

Mrs. Adèle L. Bailon lectured at St. Joseph, Mo. Monday evening, Jan. 25th, explaining the philosophy of the Davenport manifestations. She has engagements in various parts of the State. Those desiring her services can address her in care of this office.

D. D. P. Kaynor is successfully holding the sick at Federal Hill, Pa., and places in the vicinity. He has received a thorough medical education, which aided by his clairvoyant power, makes him very successful in the treatment of all diseases.

Dr. Wm. R. Jocelyn has been lecturing with good success at Elmira, Ind. W. J. L. Esau writes that his lectures were well received.

Mrs. Livermore's Agitator has emigrated Eastward, and now under the comely name of Woman's Journal, is going forth doing a good work in the cause of equal rights.

Mrs. Orin Abbott, developing medium, is still at room 16, No. 129 South Clark street, where she would be glad to see those who desire to have their spiritual gifts unfolded.

Thomas Gates Foster delivered his second lecture before a Boston audience, Jan. 30th.

In this week's issue we conclude the story of "Media." It was read with interest by our numerous readers.

Isaac Farley, writing from Poets post office, Iowa, says that Spiritualism is increasing rapidly in numbers in his vicinity.

Mrs. M. J. Landon has been delivering a course of lecturing at Weston, Mo.

A. F. Bowman is now laboring for our cause in Michigan, north of the Manistowic river. He is an earnest laborer in the missionary work.

S. S. Wellington writes to us that he has received great benefit from using Spencer's Positive and Negative Powers.

J. Wm. Van Noy is in quite feeble health, and has been compelled to suspend giving sittings.

Mrs. Mary Macomber Wood, the well known trance speaker, passed to Spirit Life at Worcester, Mass., Jan. 14th.

readable matter. Terms \$1 per year. Published at Indianapolis, Ind.

guarded influence we all must have—it is ludicrously and absurdly to attempt to escape it. Those who ridicule and denounce it, are its recipients, as well as those who appreciate and accept it.

"No, he hasn't, Tom; if it's that lantern jaw with the gold swag, just going in, it's P-ron Rossett, with his five hundred a year. Bare say he's taken in more sandwiches in a week than we ever did in our blasted lives, and yet he's slim about the belt."

Address S. S. Jones 189 South Clark St,
Chicago, Ill.

[SINGLE COPIES EIGHT CENTS]

VOL. VII.—NO. 21

Herbert to His Parents.

And still the whole earth will exist only in a different form. This process is going on with every planet. All have their increasing sublimated spheres. And their and our inhabitants pass into these new forms in accordance with the same law which in time decomposes and ethereal-

We set up the world beyond in our imagination as a sort of second earth in regard to number, when earth is to the beyond as is the grain of mustard seed to the full grown plant, the drop to the ocean. In the comprehension of the bounds and possibilities of our earthly outside universe we are pignies. We will not realize that in the communities of intelligence about us that there must be every kind, quality, degree and character of mind, life, situation and condition.

OLD ABRAHAM AND SON.

or that He ever, under any circumstances, required rational human beings to kill their children and offer them in sacrifice to please Him. Human sacrifice was never practiced but by heathens of the very lowest type. The God of the Universe is no heathen, therefore He never gave Abraham any such command, and if Abe thought so, he was badly mistaken about the matter. If he had killed his son, and the courts of justice had put him on trial for murder, his lawyers could not have set up a better plea for

a sacrifice for the sins of the world. But if God was absolute Monarch, and clothed with universal power, why could He not have forgiven sinners their little, trifling foolish crimes as well without the slaying of His son as with it? Where has the reason and common sense of the people gone to? or don't they use any of that precious article when treating on the subject of religion? But the church and the world have become ashamed of sacrifices at last. The eyes of men's understanding have been opened. The world

distances. Hence, it will have a refining and spiritualizing influence both upon the soul and bodies of its votaries. This may be plainly seen by all. It will render them a peculiar people; zealous of good works, but so ways particular about the outward forms of religion. They will be earnest, and not in the letter; the logical subjects of a spiritual kind, but far from within. They will represent all those spiritual gifts which were once possessed by the early Spiritualists, but which have been lost from the world for many ages.

TOLSON, L.

Various Conditions of Spirit-Life Defined.

WHERE?

THE INVISIBLE WORLD.
The Spirit World is partly located in belts or bands encircling our earth, somewhat as the rings about Saturn and Jupiter.

MORE OBJECTIONS.
The next thing for you to ask is, "Why do we not see these belts? Why do they not from intercept and hide the light of the sun and stars?"

✓ I can only suggest to you some ideas, why matter all about us might not have such effect. The general impression conveyed by such assertions seems to me probably very much as I

EDUCATION.

I do not mean by the term education the arbitrary training of the school, college, and seminary of modern civilization. The education of the Spirit World comes from within and is assisted not by the dictation of learning and experience but its own suggestions. Every awakened soul studies its own talents, the gifts belonging exclusively to itself. If you are a thinker, a writer, an orator, your style, your peculiarities of expression,

the savage on a newly reached isle does to us when we endeavor to convey to him an idea of the workings of the electric telegraph. The very materials in their crude state by which ideas are sent around the world may have ever been about him, but how can his mind at a bound reach the mystery of the result of their combination.— Education there in one respect is a discovery and tracing out of all that is in nature. There is nothing new under the sun. But there is an immensity that is new and enjoyable to us when

of truth. And I shall hazard here the assertion known to me of my belief that persons in the condition known to me as *delirium tremens* are thrown into a mediumistic or psychical state, possibly in part from the effect of the alcoholic stimulus, and possibly in part from abstinence from food and drink. For fasting is in some, conducive to the development of mediumistic sense, if any are there, foolish enough to try it. I am disposed also to believe that these so-called imaginary things which

PHYSICAL AND SPIRITUAL EYES.
Is it the physical eye which sees these things? We think not. We do not pretend to explain the nature of these mysteries. But there seems proof that in every organization there are interior and latent senses, that these are of the same type of our every day faculties of seeing, hearing and the rest, but finer and only to be acted on

you get the sacrifice!" That question, coming as it did, from that pure and innocent child, should have paralyzed the father's arm, and caused the blood to flow back in cold torrents upon his heart. The music of that sweet voice, which he intended so soon to hush in the profound stillness of an awful death, should have rung like peals of thunder in his ears, and have carried conviction to his guilty heart. If the old monomaniac had possessed three grains of

clear conscience, than to go to heaven with the guilt of murder upon my soul." But all this had no effect upon the heart of this old heathenish sinner. No, indeed.

All things are now ready for the sacrifice. The implements of death are all in order. The old lunatic, with fire gleaming in his eyes, binds his son and lays him upon the altar. He summons all his courage to nerve him to the awful

its course all the way down through the ages, and will unto its end. Even the silly quarrel about the grave of Christ, which led to the Wars of the Crusades, cost seventy five millions of human beings their lives!

In view of all the evil which has arisen out of the Christian religion, it has become a very grave question with many, whether it would not have been better for the world if Christ had never been born.

about the outward forms of religion. They will live in the spirit, and not in the letter; the logical subjects of a spiritual kingdom born from within. They will possess all those spiritual gifts which were once possessed by the early Spiritualists, but which have been lost from the world for many ages.

Tonics, III.

PRICE-LIST OF BOOKS.

LIST OF BOOKS AND ENGRAVINGS

For sale at this office. All orders by mail, with the price of books and postage, and the additional cost of mailing, will be promptly attended to.

A Revelation of Departed Spirits among the Dead.

Alto Vale, a Story for the times, by Lois Wainwright. 1.50

Age of Reason, by Thomas Paine. Cloth.

A Woman's Secret, by Mrs. C. F. O'Brien. 1.50

A Lecture in Rhythmic Poem, by J. J. Davis.

By Mrs. F. A. Logan. 50

Annals of Nature, or History and Laws of Creation.

Vol. 1, by J. J. Davis. 1.50

Annals of Nature, or the Philosophy of Spiritual

Balance, and of the Spirit World, Vol. 2, by J. J. Davis. 1.50

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RAILROADS & TIME TABLE.

WINTER ARRANGEMENT.

ARRIVAL AND DEPARTURE

Chicago and Northwestern Railroad—Chicago, Ill. and Omaha Line—Depot North Wells street.

Order Rapid. 10:30 a.m. 10:40 p.m.

Pacific Fast Line. 10:40 a.m. 10:50 p.m.

Pacific Night Express. 11:00 p.m. 11:10 p.m.

Dixon Passenger. 10:30 a.m. 10:40 p.m.

Proper Line. 10:30 a.m. 10:40 p.m.

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NEW BOOKS.

LOVE AND ITS HIDDEN HISTORY.

BY THE COUNT DE ST. LEON

A BOOK FOR WOMEN, YOUNG OR OLD.

FOR THE LOVING, THE MARRIED, THE

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ONES.

ITS ADVICE TO WOMEN,

even the victim of misplaced confidence and affection, is

very valuable, and all its counsels are direct and explicit.

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OF THE

COMMUNION

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Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

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B. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, FEBRUARY 19, 1870.

VOL. VII.—NO. 22.

Literary Department.

What though no maiden, fairer eye be hid
Or my day be but a shadow on the wall,
Still will the green night never close
To weep her down;
And though no friend, my hand will guide the cross
Above my grave;
Yet will the dear, dear moon tenderly shine
Down on that spot;
And though the power be weakly given,
Through the long years,
There will the new life be pleasantly born
And the world be made new;
Yes, you at least, ye dells and meadows and streams,
Stars and sunlight,
Will think on him whose weak, meridian life
Tremble with your prayer.

WONDERFUL MANIFESTATIONS.

The Trip—Cincinnati—Suspension Bridge—
Miss Keyser—A Social Evening.
From the Indianapolis Journal.

It is good and profitable for one occasionally to tear himself away from the tedium of business vocations and make a visit from home, to even a "suburban town" such as Cincinnati is to our city. How I pity the poor men and women whose "homes" are perpetually held to the "grind-stone" and who "dime away and die" of hard work—well not exactly hard work, but continuous work—a kind of ennui. It pays well, too, to break away from these bands, throw off dull care, and breathe fresh air.

On Monday evening I went to the Union depot for the purpose of taking the train to Cincinnati. There I was joined by Colonel H. and Dr. B., both of whom were "booked" for the same place. The trip was a slight one, but pleasant as the employees of the road were polite and attentive, while our traveling companions kept us awake by their "side spittings," both of whom, H. and B., tell and enjoy a joke almost equal to the "national joke," the lamented Lincoln.

Cincinnati is really a smart place. There is a great deal of activity in business there, though we hear the old story—"stringency in money matters." Among other places at which we called, and where we found much activity, were Robert Clark and Company, A. Carroll & Company, the National Publishing Company and the "Mammoth Book Concern," the Methodist Publishing House. All these places manifested a good healthy activity. Their street car system is very good in Cincinnati, and while there is much uneasiness of surface, there is a thousand times less delay than we have on these beautiful, straight and level streets of ours.

The Suspension Bridge is really a grand affair. The span of the bridge is among the largest in the world, and in the distance, as cars, wagons, carriages, horse foot and dragoon, are seen passing over it, the brain almost reels, and for the moment you feel that it is all a mere phantasm—a disordered imagination—a chimera. But when you get on the bridge, and feel the ground under you, "it is good" as Bunyan says. From the center of the bridge you have a prospect of the beautiful Ohio river, covered with steamers great and small, tug ferries and coal boats, barges, rafts, etc.; the Licking, with its warmer waters coming in from Kentucky; the three cities of Cincinnati, Covington and Newport.

In the afternoon I called at the residence of Mr. Beck, of Covington and had an exceedingly pleasant visit with him and his good lady. Late in the evening Miss Lizzie Keyser, a strange and wonderful child of nature and of Providence, returned from the city, whither she had been to consult a Physician. She has lived in Mr. Beck's family for several years, and is now suffering from cold and prostration, but very soon to be restored to her wonted health and vigor.

From Miss Keyser and Mr. Beck's family I gathered the following facts, which I lay before your readers as a matter not only of curiosity, but of profound philosophical and psychological inquiry.

From that time to the present day, she has seen people who were wholly invisible to most of folk. Her experiences within the last six or eight years have been most remarkable. I can only relate one or two well-authenticated incidents.

About five years ago, while working in the family of Mr. Beck, at \$2 per week, she had laid up money enough to get a "nice home," and went out into the city and ordered it. At the time appointed she went for it, but found that it was not quite finished; so she took a little stroll down the street, and as she walked leisurely along, a young girl appearing as pleasant as the first, approached her, wringing her hands and crying as we break her heart. Miss Lizzie said to her: "What is the matter? Oh, won't you help my poor father?" "Where is your father?" "Why, there he sits," pointing with her finger across the street to the opposite corner. "But who are you?" "Why, I am Kate Kelly." "Where do you live?" "I live in the spirit world; we did live at Portsmouth." (I am not sure that that is the place, but that is my recollection now.) "I died seven years ago. My father wants to go to his relatives in Missouri. He has been unfortunate; is sick and disconsolate. Has rheumatism."

Miss Keyser turned to look and saw an old man sitting on the corner, and as she turned to look at the spirit daughter, she was transformed into a most beautiful, tall, graceful and handsomely dressed young-looking woman. Miss K. said to her, "But how can I help your father?" "Can you not give him some money?" He has not enough to carry him to St. Louis." And so the subject went on in colloquial style till Lizzie found her sympathies much wrought upon. She went over and talked to the old man, and found the story to which she had listened perfectly corroborated, so she took out her wallet and gave him five dollars.

The old man was so overcome with the unexpected charity that he burst into a flood of tears, and wanted to know who sent her to his deliverer?

"Why your Kate told me about you?"

"My Kate! My Kate! I have got no Kate—my Kate is dead. My Kate died seven years ago."

"Well, I saw her just now, and she told me all about you."

And the old man sat and looked vacantly into space, while he murmured half audibly and half to himself, "My Kate! my Kate! O what a darling Kate she was! Poor child—she's gone, and I shall see her no more. Poor dear Kate." And the old man wept like infancy, and so did his young benefactress.

The old man arose to go to the depot, and went hobbling on his stiff legs, for he was truly rheumatic; while Lizzie turned her face homeward.

But what about the nice new bonnet? Why, she had only money enough to pay for it when she left home; and, as she had given half of it to the old beggar man, of course she had left her bonnet at the milliner's and was home without it. On entering the house, Mr. B. inquired—"Well Lizzie, where is your bonnet?" She quietly answered, "It was not finished!" which was the fact. But the young lady felt very badly all the evening—not that she had relieved a needy begging soul—but she was afraid that Mr. B. would find her being so foolish as to give her money away in that manner, as she was only a poor girl.

So she went about her work, and thought she would say nothing about it till late in the evening. As the family sat around the fireside, behold Kate, the spirit girl, "as controlled" Lizzie and told Mrs. B. all about it; "more than that, she said she would give her father a new bonnet and saw the matter presented, first to the conductor, and then to the passengers, who generously made up the deficiency, and her father went on his way rejoicing.

The sequel to this story is deeply interesting, which was detailed to the family of Mr. Beck by a gentleman not known to me, but who has been to St. Louis, and there found his friends from Missouri had moved to Illinois, and were living near Alton, to which place he went, and thence to his friends in the country, when, soon after, the old man ceased to suffer, and went to the summer land, "where the inhabitants say no more I am sick."

Since his death Miss Keyser says she has been visited by the old beggar, no longer a beggar, accompanied by his beautiful daughter Kate, clad in her queenly robes of immortality. This whole story, which, to the most of your readers, will be only another "Van Winkle," is as well attested as three or four living witnesses as any fact of the late war. But it is marvelous in most ways.

One other brief incident and I close this already long episode. As Miss Keyser was crossing the Suspension Bridge some time ago, she was accosted by a tall, thin-looking man, who dressed with handsome countenance, who asked this significant question, "Are you a Mason?" To this Masonic question she gave the correct answer, which I am not, by reason of my obligation, permitted to "write" or "print." From that introduction the conversation went on, through the first degrees of Masonry to the "royal arch." Miss K. gave me in her simply many of the words and signs of that profoundly scientific and mystic order. And the stranger passed from view. This wonderful girl gives what she calls public seances, in which she is assisted by the "mediums" of the "Royal Arch." While these seances are in progress, she gives an accurate description of the physique, embracing size, age, complexion, color of eyes, hair, etc., and to crown the identification of the parties, the full name, place of former residence, business, time and date of death, relationship to the parties by whose side they are seen standing, and so forth, giving the most indubitable evidence of the facts alleged. On these occasions living parties are overwhelmed with joy and cry aloud with delight. But strange to say the secular press in Cincinnati are hounding

upon her track as if she were some ravenous beast that ought to be devoured by dogs, or run up a lamp post. Indeed, that modest suggestion was made some time ago, by the *Commonwealth*. I think. Shame! Let confusion seize upon the mind that is so lost to right and justice, or rather should we pray, let light shine into such dark minds, and the God of Grace open such blindness.

For the Religious-Philosophical Journal.
"Ancient Divination and Modern Spiritualism."

TO THE EDITOR OF THE RELIGIOUS PHILOSOPHICAL JOURNAL:—A report of a seance with the above heading appeared recently in the *Chicago Times*, by the Rev. J. C. White, from the 28th Chapter of 1st Samuel. We were not a little surprised at some of the statements and conclusions in this sermon; therefore, in order that we might obtain a little more light upon such an important subject, we wrote out in good faith a few questions for the Rev. gentleman to answer, and sent them with all dispatch to the *Times* office; but for some reason best known to the Editor of the *Times*, or the Rev. gentleman and his friends, those questions are in all probability destined never to reach day-light through the columns of that newspaper. We expected this from the fact that the press of the country is more or less trammeled by the prejudices of orthodox christianity, and, second, that these ministers, to judge from their actions, do not feel exactly safe unless they can put themselves behind their own pulpits, and shoot their harmless charges, well knowing that they are there safe from any counter attack.

If there is any subject upon which these Divines ever make a display of foolishness and mastery ignorance, it is the grand ideas of the age which culminate in Modern Spiritualism, and, Mr. Editor, if it were not for the very large and respectable body of listeners to these pretended exposures and expositions of Spiritualism, so ridiculous and self-contradictory within themselves we would pass it all by with that silence which it deserves.

A few years ago these wise men informed us with much gravity that it was all "humbug" and "delusion" and that the believers in Spiritualism were only "fit candidates for lunatic asylums," etc. But now there is a change of front; they have altered their tone. Since Spiritualism has within a few years passed from its side some of the best minds and deepest thinkers of the age, these D.D.'s have set up the cry of "Devil!" "Devil!" (as if mistaking they were to lose their bread and butter) hoping to keep most of their own flock from proving all things and holding fast to the good. Poor souls, Lord have mercy on them!

We did not intend so many preliminaries, so let us begin the questions, hoping that the Rev. gentlemen or some of his valiant helpers may give them a little consideration, if they do not possess sufficient courage to answer them.

1. By what authority does he call the woman of Eudor a "witch," when that word does not occur in the whole 23d chapter of 1st Samuel?
2. How does he know that the servant found the woman in a "secluded place," as he states?
3. Are mediums of to-day generally found in secluded places?

4. Was it natural physical weakness resulting from hunger, or was it fear of the Lord that caused Saul "to faint before Samuel" when the 30th verse of the 28th chapter says: "And there was no strength in him, for he had eaten no bread all the day, nor all the night?"
5. What reason had he for asserting that "she knew her retained power of divination was of Saul?"

6. Does he really deny that the spirit of Samuel returned from the world of spirits, and appeared to and communicated with Saul on that occasion?
7. Was the woman an impostor?
8. Does not the Bible sanction or verify much, if not all, the various phases of modern Spiritualism?

9. What does John mean when he says, "Believe not every spirit, but try the spirits whether they are of God?"
10. What lesson did Paul teach when he said, "Now concerning spiritual gifts, brethren, I would not have you ignorant, and I mean to enumerate the different gifts such as healing, working miracles, prophecy, 'discerning of spirits,' gift of tongues, and then at the close of the chapter exhort us to 'covet the best gifts'—1 Corinthians 12."

11. What did Christ refer to when he said, "The signs that follow them that believe, they shall cast out devils with new tongues, they shall walk upon the sea and they shall recover,"—St. Mark 16, 17, 18?
12. Are not the mediums of the present day like those of olden time, obeying the injunction of Christ, mentioned in the previous question?

13. If Moses and Elias could return from the world of spirits and hold intercourse with Jesus in the presence of Peter, James and John, why not now? Is God a respecter of persons, and his laws changeable?
14. If God permits wicked spirits to communicate with mortals, why should he deny this privilege to good ones?

15. Was it not in all probability in the night-time, when "the stone was rolled from the door of the sepulchre," as it was very early in the morning, (at the rising of the sun,) when "they came unto the sepulchre," and found it removed; and if it be true, why should not mediums of the present day in order to remove physical bodies sometimes require the conditions of darkness?—Luke 24.

16. If communication with the world of spirits "is no new thing," but the practice as old as the nations of men, is not this fact strong pre-

sumptive evidence of its truth and Divine origin?

17. Which is the oldest and most powerful individual, his orthodox God or his spiritual devils?

We will not continue our questions any further; but quote in this connection a little orthodox authority concerning communication with the world of spirits, and some of the views on the passage of spirits under present consideration.

Our first witness is the Rev. Dr. Albert Barnes, one of the most learned of orthodox commentators. He says:

"It is no more improbable that angels should be employed to aid man than that one man should aid another; certainly not as improbable as that the Son of God should come down 'not to be ministered unto but to minister.'"

"What they do now may be learned from the scripture accounts of what they have done, as it seems to be a fair principle of interpretation that they are engaged in substantially the same employment in which they have ever been."

Listen to the brave words of Henry Ward Beecher:

"I believe the great realm of life goes on without the body very much as it does with the body."

And there as here, the mother is not only the guardian of the child in whom she loves, but foresees that bad associates and evil influences threaten them, and draws them back and shields them from the impending danger.

Says Mrs. Harriet Beecher Stowe: "I cannot get over the feeling that the souls of the dead do somehow connect themselves with the places of their former habitation."

St. Paul says: "We are compassed about with a great cloud of witnesses," but how can they be witnesses if they cannot come and be cognizant?"

William Lloyd Garrison says: "Our conviction is, that they (retiring spirits) manifestations) cannot be accounted for on any other theory than that of spiritual agency."

Had we space and time, we might quote volumes of testimony upon this all important subject, equally as positive and emphatic as the above, from the most eminent men in nearly every age of the world's history; but we will close with the comments of that profound linguist and Biblical annotator, Dr. Adam Clarke, upon the woman of Eudor, 1st Samuel and the world of spirits, which will be found in his *Commentary*, p. 250, vol. 2.

"I believe there is a supernatural and spiritual world in which human spirits, both good and bad, live in a state of consciousness. I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world and become visible to mortals."

I believe Samuel did actually appear to Saul, and that he was sent by the capricious mercy of God, to warn that infatuated king of his approaching death."

February 2, 1870. H. L. S.

THE SPIRITS.

An Interesting Lecture About the Disembodied—How a "Medium" Performed With a Planchette.

Richmond, Ind., Correspondence of the Cincinnati Enquirer.

I have been in this city for some days, and the revival excitement has carried me along from place to place, until I reached a circle of Spiritualists, who have the habit of meeting every Sunday to receive communications from the spirit world. Having heard much of these phenomenal manifestations, and desiring a settlement of my own mind in relation to them, I set down in the circle, after an introduction to the principal medium and other lights of the order, and it was not long before the medium commenced speaking and, indeed, her writhings, spasms and contortions became alarming to me.

Mr. M. remarked: "We shall have something very interesting, and I think very instructive, to-night. Let our souls be turned to a cordial welcome to our spirit friends, and turn to heavenly considerations." The medium seized a Planchette, and the instrument commenced quivering, and wrote out the name of Joseph John Gurney. When in the body, this was a noted preacher among Friends, and for moral worth and religious excellence he had no superior. The following thoughts of the good man were written out:

"MY DEAR AND BELOVED FRIENDS—I have been grieved under the most nighty concern that has ever oppressed my soul in either earth or spirit life, and I am thankful that this evening finds me and you with favorable surroundings and conditions to give relieving utterance of my thoughts. I am grieved to see Friends associated with denominational ranters who, by their habits and associations, have ever occupied an antagonism to our holy religion. They are convincing the world that the small voice that controlled and sweetened our communion on other days was not the voice of our Heavenly Father; that life is a God who delights in holiness, singing and shouting exercises."

This mode of worship has a tendency to change the Quakers from his meek and quiet deportment toward God and his fellow beings into that ruling impudence and bold unthoughtfulness that is never seen in the true followers of the meek and lowly Jesus.

"I pray these few thoughts may be seriously considered by Friends every where: that they may inquire for the old paths, and walk therein. Good night."

Mr. M. being a seance medium, remarked that Joseph had a convoy of intellectual Friends with him, and that we might expect other and perhaps more interesting communications.

The medium jerked, the planchette quivered, and the name of the deceased Pat was announced, and we had the following written out:

"When the people called Friends first had a decision taken on the matter of God and the world, it was a power on the earth. The fact that such a power had been put on the earth, was a great and good thing, and the body of our friends of words were simple, and our testimony is a great testimony, war, slavery and intemperance were approved by the 'Father of Lights.' Look now at the compass. We have now an effort shifted to the right or left to see if it will work. Friends are having our friends of words, our mode of dress for the non-slavery world have an existence to-day, had Caesar not abolished it by a cruel war. Friends kept it up by voting for wicked and cruel slaveholders, abandoning our testimony for the sake of politics. Friends, as bold soldiers of the cross in the great war, have opposed war in every government where they have existed. The sword of the holy spirit has been exchanged for the sword of Caesar, and many, like the unthinking horse, have rushed madly to the fields of slaughter, and with carnal arms have hurled the wicked before the bar of God, and gloried in the guilt of war, and although commanded to choose men to rule over you in righteousness, men that hate covetousness, &c., you have given up all for the wicked, and whoever they nominate you are careful to vote for, be he warrior, covetous, slave holder or drunkard."

"Thus the testimonies of Friends are cast aside; the wicked ruler and the land mourns. Thus it is, politics rules the church of your country, and the religion of the Lord Jesus is ignored. Bristling meetings and loud professions cannot hide these delinquencies from the eye that never sleeps. Excuse me, Friends, and think. Are ye not infidel to the word of God and the testimonies of the church? I am not."

Mr. M. the seance medium, looked, and he saw a large group of Indians, men, Squaws, and paposes seated under a large elm tree, and seemed to be intent on listening to one whom he took to be William Penn. The planchette moved so rapidly that before the name of William was announced, and from him, the best friend the Indians ever had, the following advice was given:

"It is my desire that this communication be read, together with the remarks of those who preceded me. Living and dead, in the body and out of it, I have ever felt a very deep and weighty concern for the welfare of the various tribes of the red man's race upon this continent. I once thought I was specially appointed by our common Father to deal with them in such a manner as would leave a lesson to the world of the best mode of treatment to control, civilize, and Christianize these unfortunate and much-abused people. I felt that God had made me a friend to the Friends of that race, that mission would be undoubtedly performed. I know, also, that many have left the same concern."

"But alas! They have walked too close to the carnal dictation of worldly politicians, and, like Peter, at a great distance from the Father, have been deceived by our own and your positions to the congress of the United States, have all been done in the right spirit and direction but you have been acting a part most worthy of condemnation, and heaven has been unpropitious. For many years you have voted for slaveholders, and for a majority of the tribes of the red man's race upon this continent. You have voted for drunkards, and petitioned the legislature and congress to suppress the great evil of intemperance; and you have installed in office the enemies of the Indians, and then asked their wrongs to be redressed. You have also refused to be in relationship of peace, and have voted against military chieftains, and have never rebuked the man of blood by vote or by saying 'Put up thy sword.' Yes, Quaker! Thou hast installed the devil, and made him an instrument of destruction, and thus with the sweet oil of consolation, you have fed the fires of hell, and the tribes of the Indian soil will be driven back from his home, from his lands, from his hunting-grounds, from his delights and humble comforts, and all are driven from the graves of their fathers and chiefs."

"Once solitary and alone," I controlled the tribes of Pennsylvania. Now it takes the whole power of Gen. Grant, the interior department of the government, Gen. Pope and his bloody army, and the business of all is to bleed the government, bleed the Indians and exterminate their race."

"O Lord, is this Thy world, and are these any longer worthy to be called 'Thy people?' Have the people plunged into the wilderness of sin, and assumed the habits of religious savages. For their wickedness, the Jews perished in the wilderness. Friends, repent, or ye shall like the Jews perish."

In the Field.

Cedar Falls, Iowa.—E. B. Wheelock, writes:—In New England, something like one hundred years ago, some and sometimes many made common cause with the pious church Christians of that time. The New England Chronicle put the pious objection in this form: "If the singing of songs and psalms by rule is allowed, the next thing will be to pray by rule, to preach by rule, and by rule 'get religion,' and then comes Popery." In the town of Brattleboro, several members were expelled from church because they were "too good" to be there. Nearly fifty years later, if rightly informed, many members were expelled from orthodox churches for heresy, because they sang a common psalm for the evening prayer. The heresy or dissipation consisted in "singing God's word" the wrong way, or in an opposite direction from what He intended. Hence the singing will be considered a divine service, and the next thing will be to sing in a similar manner as were those who worshipped Aaron's golden calf.

was the first starting point of a marked career,

unfolding the higher nature, and in bettering the condition of others by philanthropic acts, for by

that course, a grand career will open before each one.

To be continued.

**"FRESH EGGS AND YELLOW BUT-
TER."**

This new Book advertised in another column, is destined to produce a great revolution in the

Egg and Butter trade. It is beyond question the only practical treatise ever published on the preservation of these important articles of human consumption. This work gives a new and effective mode of preparing KUMASSÉ OIL and all other kinds of barrels, rendering them perfectly sweet for holding eggs, preserving solutions, beef and pork pickle, vinegar, cider, sirup, water, and etc., which information alone is worth the price of the book. The many new and valuable formulas contained in this work must give it a ready sale. It commends itself to all who believe that *knowledge is power*.

LITTLE FRED.

Fred B. Froy, seven years of age, and son of J. W. Froy of this city, passed to the Summer Land, on the 4th day of this month. Little Fred was a member of the Chicago Progressive Lyceum, and was a great favorite with all. His parents, being believers in the Harmonial Philosophy, recognize the sublime fact that their

arms around their neck, and love them with all the affection of his youthful heart; and though they can no longer hear his cheery voice and pattering feet, they can feel the inspiring presence of his spirit, and know that he is happy.

☞ We call the attention of our readers to the advertisement of Dr. T. J. Lewis, in another column, and would say to those looking for an opportunity of this kind, that they will seldom meet with so favorable a chance to purchase a well established business, at low figures. The Doctor has other business which demands all his time.

An Inquiry.

Jessie H. Jessle makes the following inquiry:

"Will you give your views in the JOURNAL on the Resurrection of Jesus Christ. Was his body literally raised from the dead as stated in Scripture?"

Our Articles on the Spiritualism of the Bible will contain an answer to that question, and many others of great interest to the people.

Personal and Local.

Dr. Newton is now practicing the healing gift in Boston.

passing through New Providence, Iowa, to give him a call.

Mrs. Addie L. Ballou has lately been lecturing at St. Joseph, Oregon and Savannah, Mo. She is doing a good work in behalf of Spiritualism.

Rev. Mr. Moor, Presbyterian minister, and J. G. Fish, one of our ablest spiritual lecturers, have been holding a discussion in Philadelphia.

Dr. Samuel Underhill is lecturing and holding circles in Ohio. He is an indefatigable laborer in our cause, and is doing good wherever he goes.

Mr. Norgrove, residing at N. 188, 29th street, is a fine clairvoyant and business medium. He gives many fine sittings.

Dr. D. P. Kynner will answer calls to lecture during February, March and April, in Illinois and Missouri. Address him for two weeks, at Erie, Pa. The Doctor is an excellent and irascible physician.

Elijah Woodworth has been traveling in Michigan in company with Hiram Taylor and Mrs. Captain Sweet. Mr. Taylor describes spirits, giving many fine tests. Mrs. Sweet delineates characters very accurately, rendering the seances which they hold very interesting. From Michigan they will go to Ohio.

We are not in the habit of spending time over anonymous letters, yet occasionally one bears the semblance or impression of an honest seeker after truth. If E. M. T., who writes to us, will call upon us at our reception room, we will be happy to listen to a rehearsal of the manifestations referred to, and do what we can to solve the mystery.

Brother Ira Lake, of Newark, Ohio, called on us this week. He tells us that the interest in Spiritualism is rapidly increasing among the people in

his vicinity. They have leased a fine hall for a term of years, fitted it up nicely and engaged our worthy Brother, Dr. Houghton, to lecture for six months. Many of the leading citizens are anxiously investigating the truth of our beautiful philan-

phy. A good test medium is 'loudly called for there.

S. Deano, writing from Burgh's Hill, Ohio, says "I like the HALLOWEEN-EPHROSOPHICAL JOURNAL better and better. It is food to my soul. I shall take it as long as I live."

A brother sends two dollars and eighty cents from Butler, Ill., to renew his subscription and sends a copy of articles of organization, but forgets to give his name. Please report, and we will place this money to the proper credit.

Mrs. Walte, the healing medium, is yet in the city, and performing wonderful cures for those who apply to her by letter, as well as for those who visit her rooms. See her advertisement in another column.

Mrs. McCord, the celebrated trance medium, is giving good satisfaction to those who call upon her at the reception room of this publishing house. See her advertisement.

John Fletcher, what is your post office address?

We know that women's love endures—is self-sacrificing. I am sure that when our women find their own capacity in this medieval age, we shall find that man will not drive us back. We shall demonstrate our capacity for the position, and we shall have nothing to ask them.

The pen is mightier than the sword. A sign in Detroit, representing a gold mine, was recently found by a stranger by which was called up into the air, and darkness. A point penetrated the back of a dog, killed him instantly.



of both historical and personal reminiscences, that which has been by the Church in one age pronounced as diabolism and the Devil, proved itself in the age following to be the world's savior, reformer and redeemer.

At the close of each lecture, Mr. Wilson entertained his audience by giving readings of character, and described several spirits in a most remarkable manner.

Brother Wilson also gave out the following resolution, and offered to debate it with any minister of the Gospel having a charge in the City of Wilmington:

Resolved: That King James' Version of the Bible teaches Modern Spiritualism in all its phases and teachings.

As yet it has not been accepted, though well advertised, and from my soul, I would pity any poor pastor of a flock in this city who would make the vain attempt.

In conclusion, I would say that all the Spiritualists here were most agreeably disappointed in Brother Wilson's tests and lectures. He is far in advance of what we have expected. We wish him all success in the glorious cause which he has taken upon himself to promulgate and defend. We, as a society, feel greatly benefited by the Scriptural bread with which he has quailed our hungry souls, and from the many enquiries made by outsiders since he has left us regarding his society, we learn that he has done a great work in setting minds to thinking and investigating for themselves.

Wilmington, Del.

Literary Notices.

COSMOLOGY, by George M. Vivand Ramsay, M. D. Wm. White & Co., Banner of Light office, Boston, Publishers.

The above entitled work is destined to attract the attention of the best thinkers of the present age.

It is replete with interest throughout its 264 pages.

Our knowledge of the author is limited to the work under consideration. We make no pretensions to scholastic attainment in the science treated of.

It is a common sense view of the subject from our own standpoint only, that governs us in this review of the work.

The author says in his preface:

"The author caters proper criticism desirable, and valuable toward the advancement of knowledge, yet he trusts that the public and may be spared indication of main brain criticism, whose love for purity of diction transcends their estimation of the discovery of natural laws, explanatory of natural phenomena hitherto unknown."

We deem the position a very good one. If scholastic critics review the work at all, let them show the fallacy of the theories presented, and the unsoundness of the arguments adduced in support of the authors views.

The following is the table of contents of the book:

Matter without Origin; Properties of Matter; Nebulous Theory; Old Theory of Planetary Motion; Planetary Motion; Cause and Origin of Orbital Motion; Special Laws of Orbital Motion; Eccentricity, Inclination and Equinoctial points; Limit and Result of Axial Inclination; Result of Perpendicular Axis; Old Polar Centres; Cause and Origin of Ice Age and Glacier Periods; Ocean and River Currents; Geological Strata; Reconstructed of Axis; Eccentricity; Reconstruction of Axis Inevitable; Eccentricity; Axial Period of Rotation Variable; Moons, and their Motions; Comets, etc.; their Origin, Motions, and Destinies; Orbital Configuration of Comets; Planets and Old Comets; Inquiry.

At a glance, it will be seen that the work is worthy the attention of the profound scholar and reflective mind.

The author opens with the following apostrophe to the sun:

"Oh how glorious and incomprehensible thou art!"

Worthy of adoration art thou.

No pen or pencil or language can portray thy splendor.

Nor can the eye, unvelled, behold thy dazzling beauty.

By thy genial might worlds are brought forth, as from nothing, and again dissipated.

With throbbing brain and yearning heart, we crave to know thy origin, thy destiny, thy creator.

From whence cometh and whither goeth thou?

Thou thyself art a source of light and life and motion.

Still thou art not original, neither first nor last.

A period with life and motion existed ere thou hadst being.

A like period will remain when thou hast passed away.

And yet, O Sun! we feel that thou art almost Alpha and Omega, so great, so good, so glorious art thou."

Chapter I, is entitled "Matter without Origin." He says:

"The finite mind, with all its varied and mighty attributes, is yet far too poor to even attempt a solution of the origin of matter.

No more can finite mind comprehend a period anterior to, or coincident with the origin of matter, than it can grasp the great First Cause of all that exists.

But, notwithstanding we grope in such unutterable darkness and ignorance in regard to the origin of matter, still the mind is capable of analyzing matter, and thereby learning its organic elements and relations, in multitudinous forms and conditions.

We find matter undergoing innumerable gradations of change, from the most crude to the finest form.

We find formations and re-formations of the most inconceivable as well as of the most beautiful creations which the mind can conceive or the eye behold, from whence all the varied parts become again resolved into the first elements of unorganized matter."

He treats of the indestructibility of matter, of its illimitability, its infinite extent, of its being coequal with space, which is infinite and eternal, consequently cotemporary with God.

He next treats of the properties of matter, in which he speaks of its creative elements, matter, heat and attraction. Another important but negative and noncreative principle of matter is inertia. He says:

"Now, it is a fact, as clear as any one that is conversant with natural philosophy, that two atoms of ponderable matter might lie by the side of each other, without touching, for ever, in consequence of the law of inertia, which is an inherent law of matter, preventing the

(It may be remarked here, that we often use the terms law and property as synonymous, for convenience only, and yet, in point of fact, the two are wholly different. The term property strictly applies to positive or negative qualities of

matter; while the term 'law,' in a strict sense, applies only to the mode by which certain qualities or properties are manifested, as seen and known by results.) But, should any third quality, property, or power develop and intervene between the laws or properties of inertia and attraction, of such a nature as to overpower the negative law of inertia, that moment the positive property of attraction would manifest its law of action, and would be instantly exerted in each atom; and the result would be that each atom would move toward the other, meeting half-way, and become united by cohesion; and instantly, upon their union, their powers of inertia and attraction would be doubled, and in the future exerted as one body with two-fold powers.

Henceforth this double atom, acting as one, becomes a dominant power over all surrounding single atoms. It has obtained twice the power to lie still, and twice the power to attract; therefore it becomes a nucleus around which and to which all other single atoms gravitate.

Chemistry resolves all matter into a few simple gaseous elements. Hence it is possible, and highly probable, that there was a period in the past, when the sun, earth, and moon, all the stars, suns, comets, planets, and satellites of the universe existed as one, and consisted of a few gaseous elements or compounds, similar to the constituents of our present atmosphere. At what period in the past formation of individual suns and planets began, as such, no finite mind can conceive. And yet, notwithstanding, all analysis of matter, all reasoning by analogy, teach that there was a period anterior to the existence of the sun in his present composition and attributes. So, too, with all visible things.

Oh, man buckle on thy mental armor, and strive to get the bark upon the *chimes* of time, to a period anterior to the sun's formation; to a period when there was no light, and there in deep, deep darkness and solitude; let thy nocturnal mind contemplate the yet uncreated, visible universe. Perchance thou mayest feel the first glow of heat, or the first flicker of light, by the powers of which two primordial atoms of matter were outed from their eternity of rest and darkness, and were made to unite in one, and thus creation was begun.

It seems to us that the union of the first atoms must have required of Nature's law a mightier struggle than the subsequent formation of the millions of suns, and billions of planets interspersed throughout illimitable space.

Upon this conceptive period of creation we think it profitable for the mind to dwell for a considerable time, that it may, at the beginning, may be spared indication of main brain criticism, whose love for purity of diction transcends their estimation of the discovery of natural laws, explanatory of natural phenomena hitherto unknown."

We deem the position a very good one. If scholastic critics review the work at all, let them show the fallacy of the theories presented, and the unsoundness of the arguments adduced in support of the authors views.

The following is the table of contents of the book:

Matter without Origin; Properties of Matter; Nebulous Theory; Old Theory of Planetary Motion; Planetary Motion; Cause and Origin of Orbital Motion; Special Laws of Orbital Motion; Eccentricity, Inclination and Equinoctial points; Limit and Result of Axial Inclination; Result of Perpendicular Axis; Old Polar Centres; Cause and Origin of Ice Age and Glacier Periods; Ocean and River Currents; Geological Strata; Reconstructed of Axis; Eccentricity; Reconstruction of Axis Inevitable; Eccentricity; Axial Period of Rotation Variable; Moons, and their Motions; Comets, etc.; their Origin, Motions, and Destinies; Orbital Configuration of Comets; Planets and Old Comets; Inquiry.

At a glance, it will be seen that the work is worthy the attention of the profound scholar and reflective mind.

The author opens with the following apostrophe to the sun:

"Oh how glorious and incomprehensible thou art!"

Worthy of adoration art thou.

No pen or pencil or language can portray thy splendor.

Nor can the eye, unvelled, behold thy dazzling beauty.

By thy genial might worlds are brought forth, as from nothing, and again dissipated.

With throbbing brain and yearning heart, we crave to know thy origin, thy destiny, thy creator.

From whence cometh and whither goeth thou?

Thou thyself art a source of light and life and motion.

Still thou art not original, neither first nor last.

A period with life and motion existed ere thou hadst being.

A like period will remain when thou hast passed away.

And yet, O Sun! we feel that thou art almost Alpha and Omega, so great, so good, so glorious art thou."

Chapter I, is entitled "Matter without Origin." He says:

"The finite mind, with all its varied and mighty attributes, is yet far too poor to even attempt a solution of the origin of matter.

No more can finite mind comprehend a period anterior to, or coincident with the origin of matter, than it can grasp the great First Cause of all that exists.

But, notwithstanding we grope in such unutterable darkness and ignorance in regard to the origin of matter, still the mind is capable of analyzing matter, and thereby learning its organic elements and relations, in multitudinous forms and conditions.

We find matter undergoing innumerable gradations of change, from the most crude to the finest form.

We find formations and re-formations of the most inconceivable as well as of the most beautiful creations which the mind can conceive or the eye behold, from whence all the varied parts become again resolved into the first elements of unorganized matter."

He treats of the indestructibility of matter, of its illimitability, its infinite extent, of its being coequal with space, which is infinite and eternal, consequently cotemporary with God.

He next treats of the properties of matter, in which he speaks of its creative elements, matter, heat and attraction. Another important but negative and noncreative principle of matter is inertia. He says:

"Now, it is a fact, as clear as any one that is conversant with natural philosophy, that two atoms of ponderable matter might lie by the side of each other, without touching, for ever, in consequence of the law of inertia, which is an inherent law of matter, preventing the

(It may be remarked here, that we often use the terms law and property as synonymous, for convenience only, and yet, in point of fact, the two are wholly different. The term property strictly applies to positive or negative qualities of

The pertinent question next arises as to the process by which these creative properties of matter, blending in one, changed primordial matter from its primordial condition.

It seems to us, that, as *matter* and *heat* were blended in the same atom, and as a change was and is the law of matter, expansion of the atom took place in consequence of the moisture and heat it contained.

Expansion was motion, and motion was the overpowering of inertia; and instantly upon the destruction of inertia, attraction sprang to the aid of heat and moisture in the further production of motion, and the result was the union of two primordial atoms; and this union for ever destroyed the equilibrium of the vaporous matter hitherto existing throughout the infinite universe.

Thus heat, moisture, and attraction begot motion in matter; and motion was life.

Two atoms united thus by the legitimate operation of these three creative properties of matter, and the equilibrium of the whole being thereby for ever destroyed, it becomes easy to comprehend a continuation of the process, until a globe of matter shall have become as large as the sun, or Sirius, simply by an aggregation of unnumbered billions of atoms.

Whether or not we have explained the true rationale by which motion originated, we do feel satisfied that hereafter we will be able to clearly show that these three qualities of matter, heat, moisture, and attraction, in proper combinations, constitute a power by which axial and orbital motion originated and are maintained by all the planets of the solar system possessing these three elements; and wherever any one of the three is absent, there, axial rotation has ceased.

Hence we believe that linear motion, as well as rotatory and orbital motion, is the result of the same triune power.

The author having thus presented a basis for his theory, he goes straight forward to, and grasps a mighty mass of nebulous matter, and holds it up before a central sun, until the one side becomes so heated, rarified, expanded and elongated by heat and attraction, that it hasa mighty lever so to speak, extending in a right line towards the sun, that the highest force turns it upon its axis, and there formed which becomes a distant shadow of a new born planet,—herefore simply a mass of nebulous matter.

The diurnal motion causes the aforesaid lever created by heat, moisture and attraction, to constantly change position upon the face of the new born planet and constantly affords new power by atmospheric circulation which is also then and there put in motion to continue the diurnal motion first acquired.

The author then treats of the cause and origin of orbital motion, which is simple and quite a matter of necessity, growing out of the conditions existing at the moment diurnal motion began. But fearing we cannot do the author justice in this necessarily limited article, we will simply say that the theory is well sustained by illustrations, diagrams, and plausible arguments, and we hasten on to refer simply to other considerations advanced by the author.

He predicts that in 125,829 years subsequent to the present time, the earth's axis will have become perpendicular to the plane of her orbit; and that, consequently, the present seasons will then be reversed, beyond which a region of ice mountains will prevail. Then the golden age of the poets will be realized, and the earth be one garden of Eden, producing spontaneously exultant and fruits so abundantly that man will have but to pluck and eat.

By his theory of change of polar centres, or axial periods, he accounts for the great geological revolutions of the planet, and for the glaciers which have been traced by Agassiz on both the European and American continents.

He boldly advances the theory that the earth ever has been and ever will continue to change her poles of axis; that each change is attended with a convulsion in another earth, which sinks mountains and dries up oceans; that turns the torrid zone into intensely frozen regions almost in the twinkling of an eye.

Hence animals of the torrid regions and their remains in a state of preservation are found in such abundance frozen up in the glaciers of the north.

At these periods, vast continents are sunk beneath the new oceans thus formed.

These occurrences are uniform, hence in future may be calculated!

In his etiological theories he says man came upon the earth in the fifth axial or carboniferous period, and hence was black—the carbon man, suited for the intense summer heat of that era. Reconstruction of axis produces reconstruction of climates; heat and light are diminished, and the higher races of man come in accordance with the new conditions. The building of the pyramids of Egypt, he ascribes to the sixth axial period, when the force of gravity was less than it is now, in consequence of greater solar attraction and heat.

The author shows just where the poles of the earth were previous to the last change, which was but recently, only some six thousand years ago.

If not only shows where the poles of the earth were, but shows that those localities will eventually be the most attractive portions of the earth.

Great salt lakes was the north pole of the earth less than seven thousand years ago. From that fact he accounts for the mineral wealth and productiveness of the region formerly within the compass of the arctic circle. These changes occur once in little less than 400,000 years. Little necessity for the present generation to prepare for the great catastrophe that is sure to overtake our descendants some time hence,—say in about 369,370 years.

Our author finally follows the earth in its onward course until it shall finally lose its life-element—moisture, when it will become again as it was, a vast ball of fire, when it will change its orbit and become a satellite and revolve around a primary planet as our moon now does around her.

That all moons are but worn out planets, which have exhausted their moisture, hence have lost their necessary properties to be acted upon by the sun, and receive a diurnal and orbital motion—hence they fall under another law which he explains, and become satellites.

An entire new theory is put forth in regard to meteors and comets.

Meteors, says our author, are primordial comets, and comets primordial planets. The tails of comets are only light, like the streaming rays reflected from a celestial light. The

planet earth was once a comet; and when stripped of her concentric geological layers, her nucleus is found to be unstratified, igneous, cometary rock.

If our space would admit of it we should be most happy to go more into detail in this work, but we must content ourselves with what we have said; but in conclusion we recommend the work to the thoughtful every where. For sale at this office. Address S. S. Jones, 189 South Clark street, Chicago. Price \$1.50; postage 10 cents.

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SPIRITUALISM.

As Taught by the Angels.

By WASH. A. DANKIN.

[From the Baltimore Telegram.]

We have received many inquiries in reference to mediumistic development, which perhaps will be better answered by rehearsing some of the experiences through which we have passed in our earlier investigations, than by an elaborate essay upon the subject.

From the time when we were capable of sustained thought upon topics of vital importance, the subject of immortality and the conditions of life beyond the grave possessed for us a profound interest.

Being so constituted and circumstanced as to enable us to gratify a fair share of the physical and intellectual demands of our nature, we learned in early manhood that the mere indulgence of our appetites, whether natural or cultivated, did not satisfy the interior longings of the soul.

Success in business—pleasant domestic and social relations—mental acquisitions—while gratifying in themselves, did not constitute that happiness to which, as the offspring of an infinite Father, we were entitled to aspire. The actual was too circumscribed. While there was an illimitable universe to explore, we were unwilling to be confined, by theological dogma, to the narrow confines of this material existence.

Accepting as our basis those attributes which the religious of old—the so-called—civilized world claimed for the God whom they worshipped, our argument took this form:

If a being, omnipotent and omnipresent—infinite in love and infinite in wisdom—did project from the fathomless depths of His interior consciousness a new world, in which the old fashion and form the insuperable antagonistic conditions by which we are surrounded, this must be the primary or germinal stage of human life, from which we shall eventually emerge; for if the earth-life, with its sorrows, its sufferings and its despairs, was the end as well as the beginning; created by a God, and by a God, a worthy divine artificer. And when our vision stretched into the beyond, taking theology as our guide, looking upward to some far distant heaven where only the chosen few find admission; while the vast masses of God's children add lustre to His glory and magnify His name by "strikes of agony and curses of despair" throughout the endless ages; we could but look upon creation as a terrible tragedy.

Take the theological view of the attributes of Deity—Omniscience, foreseeing all, and Omnipotence, creating and controlling all, and it is impossible for his rational mind to reach the logical conclusions from such theological premises. Either theology presented erroneous views of the destiny of man, or the Being that could conceive and project scenes of eternal and infernal torture was not a God of infinite wisdom; he could only be an omnipotent fiend.

Who could bow in adoration to One whose workmanship was so terribly defective?

This train of reasoning seemed logical. We knew it was honest and felt that it was independent.

When told that it was sinful and dangerous to indulge such thoughts, we would ask, why were we endowed with the power to reason if the use of reason was forbidden?

If in all other departments of thought we had been taught to trace effect to cause, and determine upon the nature of the cause from the character of an effect, we would ask, why should we ignore the nobility of our faculties when contemplating that subject which involved our eternal interests?

We were told that here Faith must suffice—Faith in what? Faith in certain records which had been handed down to us through all the ages of the past; which records, in themselves, bore testimony to the frailty and imperfections of the sources through which they came.

To substitute such faith for reason would have been unworthy our manhood; would have been disloyal to that Perfect God who claimed our allegiance.

The man who has not the power to reason is a natural idiot; he who possesses that glorious attribute and fails to use it, is, in our opinion, a voluntary idiot.

Having thus passed beyond the theological ideas of the Divine Mind, we fashioned for ourselves the more rational conclusion that, if man is an immortal being, he must be an immortal progressive being. That all the difficulties and disasters of the earth-life are but the means through which his energies are quickened, his faculties brought into exercise, and his powers enlarged; thus fitting him for that wider sphere that awaits him, like the boy who, through much tribulation, acquires those primary lessons that enable him to pursue his studies in the higher school to which he is promoted.

We were thus free in thought and fearless in feeling, cherishing as our most precious treasure that perfect love which casteth out all fear when the first external manifestations of what is called modern Spiritualism came under our notice. The most careful scrutiny, continued through many months and pursued with earnest and devout aspirations for knowledge, rendered doubt impossible.

If it was not true that the spirits of our departed friends could and did communicate with us, then there was no evidence of truth in the phenomena of nature.

We will mention a few of the many incidents of our early investigations.

THE FLOWER INVESTIGATION.

In the private parlor of a very respectable family, favorably known for half a century past in the city, there was seated round a small table several ladies and gentlemen. A young girl still attending school was the medium. Letters and communications were written through her hand which she claimed were not written by herself. Some invisible influence, she said, controlled her hand and wrote, while she was mentally passive.

While she was thus writing, we said, mentally, "If the spirit now said to be controlling the medium is really Jane H., will she oblige me by drawing a flower through the hand of the medium after the writing is finished?"

This was a mental question—not spoken, only thought.

In answer to this unspoken wish, the medium took a fresh sheet of paper and began drawing. While the flower was in progress, a sister of the spirit said, "I will take that flower to father; he was so fond of Jane's drawings."

This disposition of the drawing I mentally objected to; and, in spite of myself, the drawing of the flower was finished; the spirit would indicate to whom it should be given. In a few minutes it was completed, and then was written under it:

"Yes, you shall have it. I saw the request written on your brain. For Mr. Dankin."

Then larger and more perfect drawing was made, with the request that it should be given to her father.

This manifestation appeals to the affections as well as to the reason. Can the incredulous skeptic who sneers at spirit-intercourse explain by what other law this answer to our request, was given?

Did that school-girl read my thoughts and having no knowledge of the art of drawing, sketch the flower without the aid of an invisible, intelligent power to aid her? We think not.

Religio-Philosophical Journal.

S. S. JONES,

EDITOR, PUBLISHER AND PROPRIETOR.

Office, 187 & 189 South Clark Street,

CHICAGO FEBRUARY 26, 1870.

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Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to Dec. 1869, it will be mailed, "Smith J.—Dec. 10—69." The 0 means 1870. If he has only paid to Dec. 1869, it would stand thus: Smith J.—Dec. 10—69. Or, perhaps, in some cases, the two last figures for the year, as 70 for 1870, or 69 for 1869.

Those sending money to this office for the Journal, should be careful to state whether it is a renewal, or a new subscription, and write all proper names plainly.

All letters and communications should be addressed S. S. JONES, 189 SOUTH CLARK STREET, CHICAGO, ILLINOIS.

(Continued from last week.)

SPIRITUALISM OF THE BIBLE, NO. IX.

EARLY HISTORY AND DEVELOPMENT OF JESUS.

"Mind Shades" and their Peculiar Characteristics—Jenny Lind—Blind Tom—The extreme sensitiveness of the Embryonic Mind—A Word to Mothers.

There is no grander theme than the embryonic development and early history of Jesus. An angel circle "from the foundation of the world," knew that a personage like him would be required just at the time that he made his advent on this mundane sphere, much to the astonishment of those who expected that he would come as a king clothed with heavenly authority and royal splendor, and it was little anticipated that he would be so humble in appearance, and possess such simplicity of manners. The world at that time knew but little of the simplicity which was the crowning feature of this remarkable personage, Jesus. He was a model that it might be well for any one to imitate. Though he came forth in the regular process of events, he was nothing more nor less than a human being, possessing all those characteristics that distinguish humanity at the present day. While, however, such was the case, he possessed all those finer traits of character which go to make up the true man, besides he was in close rapport with the spirit world.

His embryonic history was of that character well calculated to court investigation, for as we said in a previous article, it was during the growth of the embryonic germ, that he was to a great degree developed.

Saint Luke's conception was right. His opinion embraced a great truth. It might be well, however, to pause here, and take another view of the case. Christ's life, especially his embryonic development, taught a grand lesson, for allow us here to say, that, as the sun, rising majestically in the eastern sky, foreshadows the future day, so do those delicate operations that are constantly being carried on in the embryonic condition, foreshadow the future man. And it is by correctly interpreting the nature of the "mind shades" given to the embryonic germ, that the angel world are enabled to predict the future of the coming child.

Orators, philosophers, mechanics, and musicians are made in the embryonic condition.

A vision of the mother, at the right moment, will change the destiny of the embryonic germ; a violent fit of passion on her part, will make a monster out of her child in embryo, which other wise would have been a pattern of beauty and loveliness.

The mother of Jenny Lind was blessed with visions in which she was clairaudient and heard the most exquisite music, and the result so effected the little germ mind that it came into the world with the effects of the most angelic music imprinted upon its soul, and the result was, the world never saw her equal.

Blind Tom, too, is another such genius. His mother was very delicate, nervous, susceptible to spirit influences, and she was constantly the recipient of those beautiful visions in which she became clairaudient, and heard the most exquisite music; but the spirit circle who had her in charge, did not perfectly understand those beautiful harmonious laws of spiritual development, and therefore only succeeded in changing the nature of the germ child in only one respect; that is, imparting to it the effects of the most beautiful music. Blind Tom, to day is the most wonderful musician. Remarkable genius truly he is, and he owes it all to the visions imprinted

upon the mind of his mother during his embryonic development.

Those peculiar characteristics imparted to the germ mind, we call "mind shades," given by an angel circle through the instrumentality of the mind of the mother, or direct by her alone.

O mothers! did you know your noble mission; the responsibility that rests upon you; your high calling in the development of the embryonic germ, you would really exult that you are women, and prepare yourselves on scientific principles for the work you have in charge. You mould the characters of your children. Lascivious thoughts, a dream in which licentiousness plays a prominent part, will cause your embryonic child, when grown up to maturity, to become a prostitute. For bear this in mind, that, to a great extent, "like attracts like." The low and licentious attract around them like characters, and the mother's surrounding influences on the mundane and supermundane spheres, develop her embryonic germ.

We would like to teach a lesson here in this article on the development of Jesus, that will be instrumental in doing good, for the mission of mothers is an important one. It is grand to be engaged in politics, to stand on the forum and thrill the multitude with the powers of your forensic eloquence, to be President, King, Governor, or occupy some other prominent position; but the mission of mothers is far more potential and grand. They mould the character, give vent to the mind, in fact, during their sleeping as well as waking hours, they are constructing the pathway that their child shall follow when ushered into earth-life. They make poets, artists, sculptors and mechanics. Their mind, the vicious thread, indicate the future destiny of the embryonic germ; and we here say that these "mind shades" do foreshadow the path that the child will follow. If these "mind shades" are of a dark, licentious character, mother, your child will become a prostitute.

The mother's blood has festering within it poisonous scrofula, and the result of the same is imparted to the embryonic germ. The child can never enjoy good health until that is obliterated. But the mind is far more delicate in its make-up, is far more susceptible, and of course, its whole status can be much more easily changed, and the "poisonous shades" that the mothers give it, are sure to so incline its nature, that it will follow that life designated by them, and then wonder what causes it to pursue such a course. These "mind shades" may be compared to those fine shades, yet far more delicate, that the artist gives his canvas—only the former possesses life, as it were,—give forth a propelling force, while the latter is inanimate. These "mind shades" are an effect; as an effect they possess an animating influence, and prompt the one that possesses them to travel a life indicated by them. Thieves, prostitutes, mechanics, poets, artists, philosophers, warriors, and statesmen, are made in the mother's womb. The shades their own mind imparted to the embryonic germ, or the spirit circle that have them in charge, make the man, indicate the course in life he will pursue, and in fact, foreshadow his whole life.

Many things are extremely delicate in their nature. The sensitized plate of the artist will receive your image. A key on a piece of paper, if allowed to remain thereon for a short time, will leave an exact figure of itself, and in after years hold that piece of paper before the light of a candle, and a spectral key will present itself. A polished piece of steel will receive the impression of a wafer; and in after years, breathe upon it, and a spectral wafer will appear. The sensitive ground is all memoranda and signatures which speak to the intelligent. How much more sensitive is the embryonic mind, and how much more readily it receives impressions?

We can readily understand the nature of Christ's development, and comprehend the action of those unseen forces in the Spirit World, that are constantly in operation to accomplish some grand purpose connected with the destiny of men. The "mind shades" given to him were of that character admirably adapted to make him eminent as a reformer. The visions that were made upon the mind of his mother had a deep significance and the effects thereof were imprinted upon the embryonic mind, making an impression thereon, that gave to Jesus all the characteristics he possessed. There is a deep significance in these "mind shades." They either give a healthy vigor to the mind, or so attune it that it only responds to the action of the low and vile. In the development of Jesus there were three spirit circles engaged.

One of a high order that projected on the mind of the mother, those images and scenes that were eminently well calculated to give, an exalted tone to the embryonic mind.

One possessed of strong magnetic powers that acted upon the nervous system and the fine tissues of the embryonic organization.

One that was still more gross in its magnetic powers, whose mission it was to impart vitality to the whole system.

But the grand process of development was not completed, even when he was ushered into the world. The work was only half done. The "mind shades" had been imparted, and a perfectly healthy, symmetrical organization given; but a grand work was still in the hands of the angel world to accomplish. He was not only taken away from his real mother, but he was placed in the hands of one who was admirably adapted to become his foster mother. But alone even, she would have been powerless to develop him to that high condition which he attained. The female element alone could not do it. Joseph, the husband of Mary, however, furnished the requisite elements to carry on the grand work. His sphere was strongly magnetic, and being in the presence of Mary, and Jesus during his early career, he imparted an element that was very much needed. Had Mary alone tended him, he would have grown up too effeminate, and would not have possessed those many characteristics that distinguished him. That boy will be effeminate in mind and body that is deprived of male society.

The sphere of woman builds up the feminine, or negative nature; that of man the masculine, or positive.

Surrounding the physical organization is an emanation known as its sphere. That emanation possesses all the distinguishing characteristics of the organization from which it springs, and only, of course, imparts those characteristics. The sphere of the low vile character, gives forth nothing that is noble and elevating. Within this sphere of each one is a world of meaning, and the effects thereof, under certain circumstances, are truly remarkable. It is, in fact, a part of the system, just as much as the blood, bones or muscles. Now it is possible that one may be sleeping with some person that absorbs the aura that makes up your sphere, just as the same as the sponge absorbs water, and the consequence is, a certain amount of your vitality is exhausted, and while the one you are sleeping with is rendered strong and vigorous, you are rendered weak and debilitated. We call these vampires that absorb in this manner, and give nothing in return. Thousands of wives to-day are weak and emaciated, because they are living with vampires, that are constantly absorbing their vitality, by coming in rapport with their spheres.

Between the spheres of Joseph and Jesus, there was a beautiful reciprocal action, that while it did not exhaust him, it did much toward giving tone to the body and mind of Jesus. All these things were brought into regulation in the development of Jesus.

(To be Continued.)

SUSAN B. ANTHONY

Says she "can have Susan B. Anthony on her tomb-stone, and not a Relict of some fool of a man."—*Ex.*

Well, that sounds just like her. It is a sentiment that reflects in full proportions, Susan B. Anthony, and whether she looks beautiful in this reflection, we leave the people to judge. Still, there is a meaning, an under current, connected with her sentiment as therein expressed, that means a great deal. Some men, though in the prime of life, with eyes sparkling with energy, and with the rosy hue of health on their cheek, are really dead, for no good deeds characterize their life, and as to progressing in knowledge—that is out of the question. We presume that Miss Anthony, when she made that expression, had in her mind's eye one of those dead men that are walking our streets to day, and who are about as useful to humanity, as Balaam's Mermaid, or the two-legged colts now on exhibition in this city. A live dead man is no uncommon entity in this day and age of the world, and we agree with Miss Anthony, that she had better retain her maiden name, than be cursed with one of those to whom she has so feelingly alluded to, and who would through all time mar the beauty of her tomb-stone, and perhaps, destroy the prestige that she now enjoys in the eyes of all the women in the land.

The life of Miss Anthony has been devoted to the cause of women, and we have no doubt she has done great good. Through her persistent exertions, the agitation of this question has been kept up, and no success has been achieved in the advancement of woman's condition, that does not point significantly towards Miss Anthony as one of its main supporters. True as steel, earnest and indefatigable in all that she says and does, she has achieved for herself a national reputation, and crowned herself with many honors.

Now, it is not to be supposed that Miss A. is really a man-hater because she is not willing to have her name changed by some living dead man;—on the contrary, we think the remark on her part evinces good sense, sound judgment, and fine taste, not exhibited by all the "strong minded women" of the day, and we are rather disposed to compliment her on her advanced ideas on this reform question, so beautifully alluded to in her statement above.

But supposing that Miss A. should be led astray, as it were, and lovingly unite her destiny to some "fool of a man," we wonder if she would be willing to petition some honorable Court in Indiana, for divers good reasons, to sever the bonds which she had so unwisely allowed to cluster around her, or would she like a true Spartan heroine, "grin and bear it," and then have the beautiful monument, which the women of America will eventually erect to her memory, when she shall have shuffled off the "mortal, and put on the immortal,"—disfigured by the "Relict of some fool of a man."

Then, again, we might well ask why it is that thousands of the women in the United States, who have committed the mistake which Miss A. is trying to avoid, and whose monumental slab will be marred by some "Relict of a fool,"—do not agitate the question thoroughly, and institute a law whereby any such "fool of a man" can be declared a nuisance, and abated by severing the matrimonial ties, and restoring to their wives in all its pristine purity, their maiden names.

On reading the above paragraph, we are led to believe that the class of men that have paid their addresses to her, have not been of that high order of intellect desirable, and consequently she has repelled them. Well this is unfortunate for her, or the man—we don't know which. But we are inclined to indulge Miss A., and regard her as on the right side of the question, hoping that the future on her part may be as prolific of good deeds and heroic exertions in the cause of woman, as she has been self sacrificing in spirit and true to her womanhood in the past.

We call the attention of our readers to the advertisement of Dr. T. J. Lewis, in another column; and would say to those looking for an opportunity of this kind, that they will seldom meet with so favorable a chance to purchase a well established business, at low figures. The Doctor has other business which demands all his time.

MRS. JAMES.

The great healing medium, is still in Chicago, and can be seen at 146 Fourth Avenue.

HIS LETTER WAS NOT ANSWERED.

A little boy having heard a minister of the Gospel declare that God heard all prayers and would supply all wants, if requested earnestly and sincerely so to do, addressed him the following note:

"Please, God, send Ma some bread; she is starving. Please send me a pair of shoes, too; and little sweet Nellie, a dress. Please do, God, for I love Ma and little Nellie."

JIMMY BELL.

This little boy actuated with the spirit of love for his mother and his Sister Nellie, thought he was accomplishing a great deal in their behalf in sending a note through the post office, addressed to God, and he waited patiently for a response, expecting that a being so pure and good as life was represented to be by the minister, would listen to his appeals, and assist little Nellie and his poor starving Mother. Not strange to say the solicitations of the poor boy were unanswered; and his mother continued to feel the pangs of hunger, and Nellie had no new dress to protect her from the pinching cold of Winter. There was a grandeur in that note,—a prayer, I should say—which sparkles with the innocence of youth. It was uttered through the pen, expressed on paper, and sent heavenward through the mail. But a pure prayer it was. No hypocritical cant; no solemn viage; no monotonous mockery; but a pure prayer bubbling up from the soul, like a flower from its parent stem. That minister prays for his salary. He bends his knees to obtain his daily bread. He utters long prayers, and asks God to bless everybody through the merits of the "Redeemer." Well, I admire prayer, such as that little boy uttered, for we are sure an angel bore it heavenward to the celestial courts, and all the little gems of childhood in the Summer land sounded his praise. Little Nellie needed a dress, and his Mother required food,—and in the simplicity of his childish nature, he addressed a note to his heavenly Father.

A little boy, and a heathen he was too, actuated with a desire to serve a kind mother, had been reading in the Bible that had been furnished him by the missionary, an account of Abraham and others offering sacrifices to God;—thought that he could propitiate God, and induce him to assist his mother, who was suffering from want and excruciating pangs of disease. So he secures a lamb, and in old Abrahamic style offers it up to appease the anger of God, for said he if God is not angry, he will surely assist my poor, starving mother. Well, that was a very natural conclusion under the circumstances, for the boy to arrive at. In childhood, then, we find real genuine innocence and simplicity. The little boy who asked his father to bless the wheat, potatoes and vegetables, in bulk, and thereby save time at the table, was indeed sensible, for it is well for mortals in journeying through life, to economize time as much as possible, and really the suggestions of the little boy were pertinent and well timed. But the little boy that requested his father while praying to stop a moment to enable him to kick his Sister Mary, a rough little girl who was tickling him, had a very correct idea in regard to those evil deeds practiced by the Orthodox members between the hours of prayer.

If God ever answers a prayer made direct to him, he certainly would have responded to those tender appeals of Jimmy in behalf of his Mother and Sister Nellie. If all the ministers of the gospel would write their prayers, and make a note of how much of their hypocritical cant is answered, they would find that they would have but little trouble to keep an account of the same.

A little boy hearing his mother remark that God answered prayers, in the simplicity of his childish nature, prayed God to send a "big shower to make the corn grow," for it needed it. Still it did not rain. He asked his mother the reason that his prayer was not answered, and she replied, "Because it was not best that it should." But when it did rain finally, there came a perfect deluge, inundating the surrounding country, and he finally prayed to God to cease raining. Still his prayers were unanswered—it continued to rain. Asking his mother again why his prayer was not answered, she said, "It is not for the best."

"Then, why pray at all, if you don't know what is for the best, for fear you will make a mistake?"

Prayer is indeed beautiful, yet many times it is simply selfish. Each one prays for what interests himself, and in so doing he is sure to conflict with somebody's else business. The merchant who prays for an increase of patronage, asks it at the expense of other business men. He who prays for rain, may do it at a time when a field of golden wheat would be destroyed. He who asks for prosperity, must build himself up at the expense of others, to a certain degree.

Why, the prayers of all the divines in the land are a myth. They place confessions God, still will attach lightning rods to their churches and dwellings, thus giving the lie to their wonderful pretensions. As well ask God to warm the breezes of Greenland with the gentle breath of the South; as well ask him to change the temperature of the arctic North; as well ask him to make the illiterate, pigged—no Irishman a thing of beauty or a joy forever; as well ask him to chain the lightning in the clouds and cause the thunderbolt to speak in soft whispers; as well ask him to change the skin of the Ethiopian, or introduce benevolence into the heart of the miser; as to request him to do anything for humanity. The offering of sacrifices has ceased, and soon the offering up of hypocritical cant in our churches will cease also. This is a progressive age—not an age of prayer—but an age of deeds. Little Jimmy, we assumed that prayer of yours, uttered in childish simplicity, and while writing it, guardian angel entwined around that loving nature of yours a spirit wreath, in honor of those emotions that welled up in your interior nature.

MRS. MCCORM.

The trance medium, is yet at the reception room of this publishing house, and gives universal satisfaction.

I determined to go where no one had ever heard of me, and took passage in a steamer bound for the West Indies. Arriving at Havana I went immediately into the interior of the island, and became clerk for an English business in Yaguajay. With them I continued for year, when an offer was made to me to go to England as clerk for a house about to be established in Cuba. I was to make up the cost

education engrossed much of my time. The pomp and parade of soldiers, so attractive to princes, claimed but little of my attention. My delight was in the home-circle, with such festivities as the court afforded. I was generally popular, and while taking my walks in the park, respect was paid not only to the King but to me.

Thus I lived a quiet easy life; with but little to mar the quiet of the Kingdom, or my domestic happiness: and death found me fully prepared.

A Brother.
 When you see a worthy brother,
 Buffeting the stormy main,
 Lend a helping hand fraternal,
 Till he reach the shore again;
 Don't desert the old and tried friend,
 When misfortune comes in view,
 For he then needs friendship's comforts,

that is good and beautiful in the teaching of that Bible we accept. In the primitive sense of the word, not modern, who are believers—what are the Christians?

But then we need not be disturbed. If so-called liberal churches refuse their pulpits and brand us as violators of truth after they have cast us out, because we teach the religion of Jesus Christ, what may we not expect next?

A Neighbor.
Do not harshly judge your neighbor,
Do not deem his life untrue;
If he makes no great pretensions,
Deeds are great though words are few
Those who stand amid the tempest,
Firm as when the skies are blue,
Will be friends while life endureth.

When misfortune comes in view,

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SPIRITUALISM,
As Taught by the Angels.
By WASH. A. DAN-KIN.
[From the Baltimore Telegram.]

We have received many inquiries in reference to mediums and spiritualism, which perhaps will be better answered by rehearsing some of the experiences through which we have passed in our earlier investigations, than by an elaborate essay upon the subject.

From the time when we were capable of sustained thought upon topics of vital importance, the subject of immortality and the condition of life beyond the grave possessed for us a profound interest.

Being so constituted and circumstanced as to enable us to gratify a fair share of the physical and intellectual demands of our nature, we learned in early manhood that the mere indulgence of our appetites, whether natural or cultivated, did not satisfy the interior longings of the soul.

Success in business—pleasant domestic and social relations—mental acquisitions—while gratifying in themselves, did not constitute that happiness to which, as the offspring of an infinite Father, we were entitled to aspire. The narrowness of our vision was apparent, and we were unwilling to be confined, by theological dogma, to the narrow confines of this material existence.

Accepting as our basis those attributes which the religions of the so-called civilized world claimed for the God whom they worshipped, our argument took this form:

If a being, omnipotent and omnipresent—infinite in love and infinite in wisdom—did project from the fathomless depths of His interior consciousness the world in which we live; did fashion and form the innumerable antagonistic beings by which we are surrounded, this must be the primary or germinal stage of human life, from which we shall eventually emerge; for if the earth-life, with its sorrows, its sufferings and its despair, was the end as well as the beginning; creation was but a bad burlesque, unworthy a divine creator. And when our vision stretched into the beyond, taking theory as our guide, looking upward to some far distant heaven where only the chosen few find admission; while the vast masses of God's children adulate to His glory and magnify His name by shrieks of agony and curses of despair throughout the endless ages, we could but look upon creation as a terrible tragedy.

Take the theological view of the attributes of Deity—Omniscience, foreseeing all, and Omnipotence, creating and controlling all, and it is impossible for the rational mind to reach theological conclusions from such theological premises. Either theology presents a erroneous view of the destiny of man, or the Being who could conceive and project such scenes of eternal and infernal torture was not a God of infinite wisdom; he could only be an omnipotent fiend.

Who could bow in adoration to One whose workmanship was so terribly defective?

That is the reasoning of logic. We knew it was honest and felt that it was independent.

When told that it was sinful and dangerous to indulge such thoughts, we would ask, why were we endowed with power to reason if the use of reason was forbidden?

If there are other departments of thought we had been taught to trace effect to cause, and determine upon the nature of the cause from the character of an effect, we would ask, why should we ignore the nobler of our faculties when contemplating that subject which involved our eternal interests?

If reason is the only guide here Faith must suffice.—Faith in what? "Faith in certain records, which had been handed down to us through all the ages of the past; which records, in themselves, bore testimony to the fallings and imperfections of the sources through which they came."

To substitute such faith for reason would have been unthinkingly to surrender to a delusion, to delay to that Perfect God who claimed our allegiance.

The man who has not the power to reason is a natural idiot; and he who possesses that glorious attribute and fails to use it, is, in our opinion, a natural idiot.

Having thus passed beyond the theological ideas of the Divine Mind, we fashioned for ourselves the more rational conclusion that, if man be an immortal being, he must be an "immortally progressive being." That all the difficulties and disasters of the earth-life are but the means whereby his energies are quickened, his faculties brought into exercise, and his powers enlarged; thus fitting him for that wider sphere that awaits him, like the boy who, through much tribulation, acquires those primary lessons that enable him to pursue his studies in the higher schools to which he is promoted.

It is in this free and fearless and fearless in feeling, cherishing as our most precious treasure that perfect love which catcheth out all fear when the first external manifestations of what is called modern Spiritualism came under our notice. The most careful scrutiny, continued through many months and pursued with earnest and devoted aspirations for knowledge, rendered doubt impossible.

If it was not true that the spirits of our departed friends could and did communicate with us, then there was no evidence of truth in the phenomena of nature.

We will mention a few of the many incidents of our early investigations.

THE FLOWER INVESTIGATION.

In the private parlor of a very respectable family, favorably known for half a century past in this city, there were assembled round a small table several ladies and gentlemen. A young girl, still attending school, was the medium of communication, and communication were written through her hand which she claimed were not written by herself. Some invisible influence, she said, controlled her hand and wrote, while she was mentally passive.

While she was thus writing, we said, mentally, "If the spirit now writing to be controlling the medium is really Jane H., will she oblige me by drawing a flower through the hand of the medium after the writing is finished?"

This was a mental question—not spoken, only thought.

In answer to this unspoken wish, the medium took a fresh sheet of paper and began drawing. While the flower was in progress, a sister of the medium, who had been sitting by her side, said: "So fond of Jane's drawings."

This disposition of the drawing I mentally objected to; and asked again mentally, that when the flower was finished, the spirit would indicate to whom it should be given. In a few minutes it was completed, and then: was written under it:

"Yes, you shall have it. I saw the request written on your brain: For Mr. Dan-Kin."

Then a larger and more perfect drawing was made, with the request that it should be given to her father.

This manifestation appeals to the affections as well as to the reason. Can the incredulous skeptic who sneers at spirit-intercourse explain by what other law this answer to our request, was given?

"Did that school-girl read my thoughts and—having no knowledge of the art of drawing—draw the flower without the aid of an invisible, intelligent power to aid her? We think not."

Religio-Philosophical Journal.
J. S. JONES,
EDITOR, PUBLISHER AND PROPRIETOR.
Office, 187 & 189 South Clark Street,
CHICAGO FEBRUARY 26, 1870.

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J. S. JONES, 187 SOUTH CLARK STREET, CHICAGO, ILLINOIS.

(Continued from last week.)

SPIRITUALISM OF THE BIBLE, NO. IX.

EARLY HISTORY AND DEVELOPMENT OF JESUS.

"Mind Shades" and their Peculiar Character—Jenny Lind—Blind Tom—The extreme sensitiveness of the Embryonic Mind—A Word to Mothers.

There is no grander theme than the embryonic development and early history of Jesus. An angel circle "from the foundation of the world," knew that a personage like him would be required just at the time that he made his advent upon this mundane sphere, much to the astonishment of those who expected that he would come as a king clothed with heavenly authority and royal splendor, and it was little anticipated that he would be so humble in appearance, and possess such simplicity of manners. "The world at that time knew but little of the simplicity which was the crowning feature of this remarkable personage, Jesus. He was a model that it might be well for any one to imitate. Though he came forth in the regular process of events, he was nothing more nor less than a human being, possessing all those characteristics that distinguish humanity at the present day. While, however, such was the case, he possessed all those finer traits of character which go to make up the true man, besides he was in close rapport with the spirit world.

His embryonic history was of that character well calculated to court investigation, for as we said in a previous article, it was during the growth of the embryonic germ, that he was to a great degree developed.

Saint Luke's conception was right. His opinion embraced a great truth. It might be well, however, to pause here, and take another view of the case. Christ's life, especially his embryonic development, taught a grand lesson, for allow us here to say, that as the sun, rising majestically in the eastern sky, foreshadows the future day, so do those delicate operations that are constantly being carried on in the embryonic condition, foreshadow the future man. And it is by correctly interpreting the nature of the "mind shades" given to the embryonic germ, that the angel world are enabled to predict the future of the coming child.

Orators, philosophers, mechanics, and musicians are made in the embryonic condition.

A vision of the mother, at the right moment, will change the destiny of the embryonic germ; a violent fit of passion on her part, will make a monster out of her child in embryo, which other wise would have been a pattern of beauty and loveliness.

The mother of Jenny Lind was blessed with visions in which she was clairaudient and heard the most exquisite music, and the result so effected the little germ mind that it came into the world with the effects of the most angelic music imprinted upon its soul, and the result was, the world never saw her equal.

Blind Tom, too, is another such genius. His mother was very delicate, nervous, susceptible to spirit influences, and she was constantly the recipient of those beautiful visions in which she became clairaudient, and heard the most exquisite music; but the spirit circle who had her in charge, did not perfectly understand these beautiful harmonious laws of spiritual development, and therefore only succeeded in changing the nature of the germ child in only one respect; that is, imparting to it the effects of the most beautiful music. Blind Tom, to day is a most wonderful musician. Remarkable genius truly he is, and he owes it all to the visions imprinted upon the mind of his mother during his embryonic development.

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We would like to teach a lesson here in this article on the development of Jesus, that will be instrumental in doing good, for the mission of mothers is an important one. It is grand to be engaged in politics, to stand on the forum and thrill the multitude with the powers of your forensic eloquence, to be President, King, Governor, or occupy some other prominent position; but the mission of mothers is far more potential and grand. They mould the character, give bent to the mind, in fact, during their sleeping as well as waking hours, they are constructing the pathway that their child shall follow when ushered into earth-life. They make poets, artists, sculptors and mechanics. Their mind, the visions thereon, indicate the future destiny of the embryonic germ; and we here say that these "mind shades" do foreshadow the path that the child will follow. If these "mind shades" are of a dark, licentious character, mother, your child will become a prostitute.

The mother's blood has festering within it poisonous scrofula, and the result of the same is imparted to the embryonic germ. The child can never enjoy good health until that is obliterated. But the mind is far more delicate in its make-up, is far more susceptible, and of course, its whole status can be much more easily changed, and the "poisonous shades" that the mothers give it, are sure to so incline its nature, that it will follow that life designated by them, and then wonder what causes it to pursue such a course.

These "mind shades" may be compared to those light shades, yet far more delicate, that the artist gives his canvas—only the former possesses life, as it were, give forth a propelling force, while the latter is inanimate. These "mind shades" are an effect; as an effect they possess an animating influence, and prompt the one that possesses them to travel a life indicated by them. Thieves, prostitutes, mechanics, poets, artists, philosophers, warriors, and statesmen, are made in the mother's womb. The shades their own mind imparts to the embryonic germ, or the spirit circle that have them in charge, make the man, indicate the course in life he will pursue, and in fact, foreshadow his whole life.

Many things are extremely delicate in their nature. The sensitized plate of the artist will receive your image. A key on a piece of paper, if allowed to remain thereon for a short time, will leave an exact figure of itself, and in after years hold that piece of paper before the light of a candle, and a spectral key will present itself. A polished piece of steel will receive the impression of a water, and in after years, breathe upon it, and a spectral water will appear. The sensitive ground is all memoranda and signatures which speak to the intelligent. How much more sensitive is the embryonic mind, and how much more readily it receives impressions?

We can readily understand the nature of Christ's development, and comprehend the action of those unseen forces in the Spirit World, that are constantly in operation to accomplish some grand purpose connected with the destiny of men. The "mind shades" given to him were of that character admirably adapted to make him eminent as a reformer. The visions that were made upon the mind of his mother had a deep significance and the effects thereof were imprinted upon the embryonic mind, making an impression thereon, that gave to Jesus all the characteristics he possessed. There is a deep significance in these "mind shades." They either give a healthy vigor to the mind, or so attenuate it that it only responds to the action of the low and vile. In the development of Jesus there were three spirit circles engaged—

1. One of a high order that projected on the mind of the mother, those images and scenes that were eminently well calculated to give an exalted tone to the embryonic mind.

2. One possessed of strong magnetic powers that acted upon the nervous system and the fine tissues of the embryonic organization.

3. One that was still more gross in its magnetic powers, whose mission it was to impart vitality to the whole system.

But the grand process of development was not completed, even when he was ushered into the world. The work was only half done. The "mind shades" had been imparted, and a perfectly healthy, symmetrical organization given, but a grand work was still in the hands of the angel world to accomplish. He was not only taken away from his real mother, but he was placed in the hands of one who was admirably adapted to become his foster mother. But alone even, she would have been powerless to develop him to that high condition which he attained. The female element alone could not do it. Joseph, the husband of Mary, however, furnished the requisite elements to carry on the grand work. His spirit was strongly magnetic, and being in the presence of Mary, and Jesus during his early career, he imparted an element that was very much needed. Had Mary alone tended him, he would have grown up to emaciate, and would not have possessed those manly characteristics that distinguished him. That boy will be effeminate in mind and body that is deprived of male society.

The sphere of woman builds up the feminine, or negative nature; that of man the masculine, or positive.

Surrounding the physical organization is an emanation known as its sphere. That emanation possesses all the distinguishing characteristics of the organization from which it springs, and only, of course, imparts those characteristics. The sphere of the low vile character, gives forth nothing that is noble and elevating. Within this sphere of each one is a world of meaning, and the effects thereof, under certain circumstances, are truly remarkable. It is, in fact, a part of the system, just as much as the blood, bones or muscles. Now it is possible that you may be sleeping with some person that absorbs the aura that makes up your sphere, just as the same, as the sponge absorbs water, and the consequence is, a certain amount of your vitality is exhausted, and while the one you are sleeping with is rendered strong and vigorous, you are rendered weak and debilitated. We call these vampires that absorb in this manner, give nothing in return. Thousands of wives to-day are weak and emaciated, because they are living with vampires, that are constantly absorbing their vitality, by coming in rapport with their spheres.

Between the spheres of Joseph and Jesus, there was a beautiful reciprocal action, that while it did not exhaust him; it done much to give vitality to the body and mind of Jesus. All these things were brought into requisition in the development of Jesus.

(To be Continued.)

SUSAN B. ANTHONY

Says she "can have Susan B. Anthony on her tombstone, and not a Relict of some fool of a man."—*Ex.*

Well, that sounds just like her. It is a sentiment that reflects in full proportions, Susan B. Anthony, and whether she looks beautiful in this reflection, we leave the people to judge. Still, there is a meaning, an under current, connected with her sentiment as therein expressed, that means a great deal. Some men, though in the prime of life, with eyes sparkling with energy, and with the rosy hue of health on their cheek, are really dead, for no good deeds characterize their life, and as to progressing in knowledge—that is out of the question. We presume that Miss Anthony, when she made that expression, had in her mind's eye one of those dead men that are walking our streets to day, and who are about as useful to humanity, as Barabbas Mermald, or the two-legged colt now on exhibition in this city. A live dead man is no uncommon entity in this day and age of the world, and we agree with Miss Anthony, that she had better retain her maiden name, than be cursed with one of those to whom she has so feelingly alluded to, and who would through all time mar the beauty of her tombstone, and, perhaps, destroy the prestige that she now enjoys in the eyes of all the women in the land.

The life of Miss Anthony has been devoted to the cause of women, and we have no doubt she has done great good. Through her persistent exertions, the agitation of this question has been kept up, and no success has been achieved in the advancement of woman's condition, that does not point significantly towards Miss Anthony as one of its main supporters. True as steel, earnest and indefatigable in all that she says and does, she has achieved for herself a national reputation, and crowned herself with many honors.

Now, it is not to be supposed that Miss A. is really a man-hater because she is not willing to have her name changed by some living dead man,—on the contrary, we think the remark on her part evinces good sense, sound judgement, and fine taste, not exhibited by all the "strong minded women" of the day, and we are rather disposed to compliment her on her advanced ideas on this reform question, so beautifully alluded to in her statement above.

But supposing that Miss A. should be led astray, as it were, and lovingly unite her destiny to some "fool of a man," we wonder if she would be willing to petition some honorable Court in Indiana, for diverse good reasons, to sever the bonds which she had so unwisely allowed to cluster around her, or would she like a true Spartan heroine, "grin and bear it," and then have the beautiful monument, which the women of America will eventually erect to her memory, when she shall have shuffled off the "mortal, and put on the immortal,"—disfigured by the "Relict of some fool of a man."

Then, again, we might well ask why it is that thousands of the women in the United States, who have committed the mistake which Miss A. is trying to avoid, and whose monumental slab will be marred by some "Relict of a fool,"—do not agitate the question thoroughly, and institute a law whereby any such "fool of a man" can be declared a nuisance, and abated by severing the matrimonial ties, and restoring to their wives in all its pristine purity, their maiden names.

On reading the above paragraph, we are led to believe that the class of men that have paid their addresses to her, have not been of that high order of intellect desirable, and consequently she has repelled them. Well this is unfortunate for her, or the man—we don't know which. But we are inclined to indulge Miss A., and regard her as on the right side of the question, hoping that the future on her part may be as prolific of good deeds and heroic exertions in the cause of woman, as she has been self sacrificing in spirit and true to her womanhood in the past.

MISS WATTS.

The great healing medium, is still in Chicago, and can be seen at 156 Fourth Avenue.

HIS LETTER WAS NOT ANSWERED.

A little boy having heard a minister of the Gospel declare that God heard all prayers and would supply all wants, if requested earnestly and sincerely so to do, addressed him the following note:

"Please, God, send Ma some bread; she is starving. Please send me a pair of shoes, too; and little sweet Nellie, a dress. Please do, God, for I love Ma and little Nellie."

JIMMY DELL.

This little boy actuated, with the spirit of love for his mother and his sister Nellie, thought he was accomplishing a great deal in their behalf in sending a note through the post office, addressed to God, and he waited patiently for a response, expecting that a being so pure and good as life was represented to be by the minister, would listen to his appeals, and assist little Nellie and his poor starving Mother. Not strange to say the solicitations of the poor boy were unanswered, and his mother continued to feel the pangs of hunger, and Nellie had no new dress to protect her from the pinching cold of Winter. There was a grandeur in that note,—a prayer, I should say—what sparkles with the innocence of youth. It was uttered through the pen, expressed on paper, and sent heavenward through the mail. But a pure prayer it was. No hypocritical cant, no solemn visage; no monotonous mockery; but a pure prayer bubbling up from the soul, like a flower from its parent stem. That minister prays for his salary. He bends his knees to obtain his daily bread. He utters long prayers, and asks God to bless everybody through the merits of the "Redeemer." Well, I admire prayer, such as that little boy uttered, for we are sure an angel bore it heavenward to the celestial courts, and all the little gems of childhood in the Summer land sounded his praise. Little Nellie needed a dress, and his Mother required food,—and in the simplicity of his childish nature, he addressed a note to his heavenly Father.

A little boy, and a heathen he was too, actuated with a desire to serve a kind mother, had been reading in the Bible that had been furnished him by the missionary, an account of Abraham and others offering sacrifices to God—thought that he could propitiate God, and induce him to assist his mother, who was suffering from want and excruciating pangs of disease. So he secures a lamb, and in old Abrahamic style offers it up to appease the anger of God, for said he if God is not angry, he will surely assist my poor, starving mother. Well, that was a very natural conclusion under the circumstances, for the boy to arrive at. In childhood, then, we find real genuine innocence and simplicity. The little boy who asked his father to bless the wheat, potatoes and vegetables, in bulk, and thereby save time at the table, was indeed sensible, for it is well for mortals in journeying through life, to economize time as much as possible, and really the suggestions of the little boy were pertinent and well timed. But the little boy that requested his father while praying to stop a moment to enable him to kick his Sister Mary, a roguish little girl who was tickling him, had a very correct idea in regard to those evil deeds practiced by the Orthodox members between the hours of prayer.

If God ever answers a prayer made direct to him, he certainly would have responded to those tender appeals of Jimmy in behalf of his Mother and Sister Nellie. If all the ministers of the gospel would write their prayers, and make a note of how much of their hypocritical cant is answered, they would find that they would have but little trouble to keep an account of the same.

A little boy hearing his mother remark that God answered prayers, in the simplicity of his childish nature, prayed God to send a "big shower to make the corn grow," for it needed it. Still it did not rain. He asked his mother the reason that his prayer was not answered, and she replied, "Because it was not best that it should." But when it did rain finally, there came a perfect deluge, inundating the surrounding country, and he finally prayed to God to cease raining. Still his prayers were unanswered,—it continued to rain. Asking his mother again why his prayer was not answered, she said, "It is not for the best."

"Then, why pray at all, if you don't know what is for the best, for fear you will make a mistake?"

Prayer is indeed beautiful, yet many times it is simply selfish. Each one prays for what interests himself, and in so doing he is sure to conflict with somebody's else business. The merchant who prays for an increase of patronage, asks it at the expense of other business men. He who prays for rain, may do it at a time when a field of golden wheat would be destroyed. He who asks for prosperity, must build himself up at the expense of others, to a certain degree.

Why, the prayers of all the divines in the land are a myth. They place confidence in God, still will attach lightning rods to their churches and dwellings, thus giving the lie to their wonderful pretensions. As well ask God to warm the breezes of Greenland with the gentle breath of the South; as well ask him to change the temperature on the sleety North; as well ask him to make the illiterate, pugged-nose Irishman a thing of beauty or a joy forever; as well ask him to chain the lightning in the clouds and cause the thunderbolt to speak in soft whispers; as well ask him to change the skin of the Ethiopian, or introduce benevolence into the heart of the miser—as to request him to do anything for humanity. The offering of sacrifices has ceased, and soon the offering up of hypocritical cant in our churches will cease also. This is a progressive age—not an age of prayer—but an age of deeds. Little Jimmy, we admired that prayer of yours, uttered in childish simplicity, and while writing it, guardian angels entwined around that loving nature of yours a spirit wreath, in honor of those emotions that welled up in your interior nature.

MISS MCCORD.

The trance medium, is yet at the reception room of this publishing house, and gives universal satisfaction.

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NOTED TO THE ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

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S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, SEPTEMBER 3 1870.

VOL. VIII.—NO. 24

Literary Department

The Battle and Other Poems.

The author of this volume, Thomas Clarke, was, no doubt, inspired from a high source, for the many predictions he made, have been, or are about to be, realized. It is possible that

"Great experience may attain
To something of prophetic strain,"
which rendered it easy for his mind to catch glimpses of coming events.

"The Ode for the New Year, 1838," was printed in the *Springfield (Ill.) Journal*, on January 1st of that year; it is given in this book. It will be seen at a glance, that the prophecy it contains has been verified to the letter.

"The Ode for the New Year, 1852," published in the *Union Herald*, of Springfield (Ill.), contains a prophecy respecting Great Britain, which is even now on the eve of accomplishment; and which the present generation will doubtless see fulfilled.

His "Fugitive," inscribed to Owen Lovjoy, is indeed beautiful, and in which the reader can see the tender nature of the poet manifest.

Dark and drear was the night, saving when the red moon
Peeped at times through huge masses of laboring clouds;
But such moments were brief, for the heavens were soon
Enveloped once more in funeral shrouds.

And now from the regions around the black South
Where night's gloomy cup ran darkly was
Streams of lightning in rapid succession burst forth,
And hallow the far distant thunder clouds grow.

But quick and more quick, gleams the lightning's
Red flash;
And near and more near peals the thunder's loud
And hark! 'tis the thunder's terrible crash,
And earth heaves and trembles from mountain to shore.

As troubled my eye swept along the wild sky,
Wrought to madness extreme by the element's
strife,
Midst the hoarse peals of thunder I heard a weak
cry,
As of one who lamented the sorrows of life.

'Twas a poor son of Africa, friendless, forlorn;
The salt tears about his dark cheek bedimmed;
His looks to despair from the bare head were torn;
And the ground all around with stones drenched;
locks was strewn.

And he cried, "Oh, ye heavens! envelop in flame
Ye clouds that your torments pour down on my
head!
Rage on in your fury! Your pity I claim:
Let me here by your grace find my last earthly bed.

For weary my feet have all night pined the street;
And though hard is the breast of the storm to be
bored,
No kind hand is here, I cry, no rest, no retreat,
To soothe the sad soul of poor Zaire's frown.

Behold! how these white men in dwellings of
pride,
On their soft, downy beds, sleep secure from the
rain;
While I, the poor stranger, outside must shiver,
In hunger and pain; seeking cold out in vain.

Some feast in their halls, and some revel and sing;
Some dance to the music of timbrel and drum;
While I, wretched, watch their horns on memory's
wing,
Their joy brings a sting while I think of my home.

In those sweet days of yore, when on Africa's shore,
I danced on the green with the young and the gay;
Oh! then I was blest—I shall be so no more!
Oh, then I was free and as happy as they.

No wretched and poor have been sprung from my
door,
Nor left to lament in the storm and the cold.
They have slept on the very spot now on my floor;
For their feet I have told the best bed of my fold.

"May the curse of the blighted—!" "Oh, hold!"
I exclaimed,
"Son of Africa, curse not the land of the free;
We may well feel ashamed that, though Freedom's
proclamation
For all citizens, here pity alone is for thee."

I stretched out my hand—no poor African smiled;
Midst the tears he kissed it with grateful delight;
From the storm raging wild, in Africa's child,
I will find thee a shelter and a refuge to-night!"

Midst the torrents of rain and the tempest's wild
cry,
We arrived at a door dark to men and to beasts;
Where a refuge is sought—'tis the refuge of the poor;
And where the fugitive welcome is given.

It is this, OWEN LOVJOY! and thine are the deeds,
Thou alone of the throng I invoke to my song,
Which woe to thy name, through all time that suc-
ceeds,
On the bright wings of fame shall be wafted along.

Yes, wafted on high, honored Lincoln, with thine,
The great of this land that glory bring;
Shall restore a lost race to humanity's light,
When thou shalt see the earth, and the sea, and the sky.

Behold! this poor African blest by your care,
Falls prone in the dust to the Being unknown;
And for you, in the fervor of true, grateful prayer,
Invokes all the blessings that flow from his throne.

He exclaims: "Thou Great Spirit that rulest the high;
Dread thou that thou ride on the whirlwind and storm;
When thou shalt see the earth, and the sea, and the sky,
In thy mercy, spare those who thy mercy perform."

Maternity.
A popular treatise for young wives and moth-
ers, by J. R. VANDER, M. D.
Price—\$3.25; postage, 24 cents. For sale at
this office.

Salem Witchcraft.

THE LAST OF PARRIS.

Continued from last week.

Parris' paragon soon went to ruin, as did some of the dwellings of the "falling leaves," who learned and practiced certain things in his house which he afterward pronounced to be arts of Satan, and declared to have been pursued without his knowledge and with the cognizance of only his rants (John and Tibba, the Indian and the negro). Barn, and well, and garden, disappeared in a sorry tract of rough ground, and the dwelling became a mere handful of broken bricks.

The narrative of the pastor's struggle and devices to retain his pulpit is very interesting; but they are not related to our object here; and all we need to say is, that three sons and sons-in-law of Mrs. Nurse measured their strength against him, and, without having said an intemperate or superfluous word, or served from the strictest rules of congregational action, sent him out of the parish. He finally opined that "evil angels" had been permitted to tempt him and his conductors on either hand; he admitted that some mistakes had been made; and, said he, "I do humbly own this day, before the Lord and his people, that God has been righteously spitting in my face; and I desire to lie low under all this reproach," etc.; but the remonstrance could not again be under his ministry, and his brethren in the province did not pretend to expel him altogether. He buried his wife—against whom no record remains—and departed with his children, the eldest of whom, the playfellow of the "fifted" children, he had sent away before she had taken harm in the "circle." He drifted from one small outlying congregation to another, neglected and poor, restless and untamed, though marvellous, till he died in 1720.

Mr. Noyes died somewhat earlier. He is believed to have undergone much change, as to either his views or his temper. He was a kind-hearted and amiable man when nothing came in the way; but he could hold no terms with Satan; and in this he isolated to the last that he was right.

Cotton Mather was the survivor of the other two. He died in 1728; and he was a busy agent after that last batch of exorcism. He trusted to his merits and the genius he exhibited under that onslaught of Satan, to raise him to the highest post of clerical power in the Province, and to make him—what we desired above all else—President of Harvard University. Mr. Upham presents us with a remarkable relation written by the unhappy man, so simple and ingenuous that it is scarcely possible to read it gravely; but the reader is not the less sensible of his misery.

The argument is a sort of remonstrance with God on the recompense his services have met with. He has been expected to save the world, and the world does not regard him; the negroes (who could believe the statement) are named Cotton Mather in contempt of him; the wise and the unwise despise him; in every company he is avoided and left alone; the female sex, and they speak barely of him; his relations present us with a remonstrance that he may truly say, "I am a brother to dragons;" the Government, and it heaps indignity upon him; the University, and if he were a blockhead, it could not treat him worse than it does.

He is to serve all whom he can aid, and nobody ever does anything for him; he is to serve all to whom he can be helpful and happy; and yet he is the most afflicted minister in the country; and many consider his afflictions to be so many misadventures, and his sufferings in proportion to his sins. There was no popularity or power for him from the hour when he stood to see his brother Burroughs go to death on the Hill. Henceforth he was to have no rest, surprise at his own sufferings; but he sat into deeper mortification and more childlike peevishness to the end.

"ONE OF THE AFFLICTED"—HIS CONFESSIONS.
Of only one of the class of express accusers—of the "fifted"—will we speak; but not because she was the only one reclaimed. One bewildered child we have described as remonstrating with her mother, and others married as they would hardly have done, if they had been among the "prodigals."

Ann Putnam's case remains the most prominent, and the most pathetic. She was twelve years old when the "circle" at Mr. Parris's was formed. She had no check from her parents, but much countenance and encouragement from her morbidly-disposed mother. She has the bad distinction of having been the last of the witnesses to declare a "vision" against a suspected person; but, on the other hand, she has the honor, such as it is, of having striven to humble herself before the memory of her victim. When she was nineteen, her father died, and her mother followed within a fortnight, leaving the poor girl, in bad health and with scanty means, to take care of a family of children so large that there were eight, if not more, dependent on her. No doubt she was sick, and she did what she could; but she died worn out at the age of thirty-six. Ten years before that date she made her peace with the church and society by offering a public confession in the meeting house. In order to show what it was that the accusers did admit we must make room for Ann Putnam's confession.

"I desire to be humbled before God for that mad and humbling providence that befel my father's family in the year about '93; that I, then being in my childhood, should, by such a providence of God, be made the instrument for accusing several persons of a grievous crime, whereby their lives were taken away from them, whom now I have just grounds and good reason to believe they were innocent persons

and that it was a great delusion of Satan that deceived me in that sad time, whereby I justly fear that I have been instrumental with others, though ignorantly and unwittingly, to bring upon myself and this land the guilt of innocent blood; though what was said and done by me against any person, I can truly and uprightly say, before God and man, I did it not out of anger, malice, or ill-will to any person, but I had no such thing against one of them; but what I did was ignorantly, being deluded by Satan. And particularly, as I was a chief instrument of accusing Godwife Nurse and her two sisters, I desire to lie in the dust, and to be lumped for it, in that was a cause, with others, of so sad a calamity to them and their families; for which cause I desire to lie in the dust and earnestly beg forgiveness of God, and from all those unto whom I have given just cause of sorrow and offence, whose relations were taken away or accused.

(Signed) Ann Putnam.
"This confession was read before the congregation, together with her relation, August, 25, 1706; and she acknowledged it."
J. GREEN, Pastor. (Vol. ii, p. 310)

THE TRANSITION.
The most agreeable picture ever afforded by this remarkable community is that which our eyes rest upon at the close of the story. One of the church men had refused to help send Mr. Parris away, on the ground that the village had had four pastors, and had gone through worse strifes with every one, but he saw a change of scene on the advent of the fifth.

The Rev. Joseph Green was precisely the man for the place and occasion. He was young—only two and twenty—and full of hope and cheerfulness, while sobered by the trials of the time. He had a wife and infants, and some private property, so that he could at once plant down a happy home among his people, without any injurious dependence on them. While exemplary in clerical duty, he encouraged an opposite tone of mind to that which had prevailed—he put all devils out of sight, promoted pigeon shooting and fishing, and bewled the young men in looking after hostile Indians. Instead of being jealous of the upspring of new churches, he went to lay the foundations, and invited the new brethren to his home. He promoted the claims of the sufferers impoverished by the recent social convulsion; he desired to bury no past delinquency, but ill-disse in silence; and by his hospitality he infused a cheerful and almighty spirit into his stricken people. The very business of "seating" the congregation was so managed under his ministry that members of the sinning and suffering families—members not in direct antagonism—were brought together for prayer, singing, and Sabbath-school, forgiving and forgetting as far as possible. Thus did this excellent pastor create a new scene of peace and good-will, which grew brighter for eighteen years, when he died at the age of forty.

At the earliest moment that was prudent, he induced the church to cancel the excommunication of R. H. Green Nurse and Glad C. Grey. It was ten years before the church and haughty mother church in Salem would do this; but Mr. Green had the satisfaction of seeing that record also cleansed of its foul stains three years before his death.

Judge Sewall had before made his penitential acknowledgment of proud error in full assembly, and had resumed his seat on the bench amid the forgiveness and respect of society; Chief Justice Boughton had retired from the courts in obdurate rage at his conflict with Satan, having been cut short; the physicians hoped they should have no more patients "under the evil hand," to make them look foolish and feel helpless; and the tragedy was over.

There were doubtless secret tears and groans, and indignant removal of the bones of the murdered from our cast graves; and as a reaction of painful rage from those of record, and much stilling of any conversation which could grow into tradition.

The tragedy was, no doubt, the central interest of the society, families, and individuals throughout the Province for the life of one generation. Then, as silence had been kept in the homes as well as at church and market, the next generation entered upon life almost unconscious of the ghastly distinction which would attach to Massachusetts in general, and Salem in particular, as the scene of the Delusion and the Tragedy which showed the New World to be in essential no way less than the Old.

How effectively the story of that year 1692 was buried in silence is shown by a remark of Mr. Upham's—that it has too common for the "Witch Tragedy" to be made a jest, or at least to be spoken of with levity. We can have no doubt that his labors have put an end to this. It is inconceivable that there can ever again be heard on the subject of Witchcraft in Salem.

But this remark of our author brings us at once to our own country, time, and experience. It suggests the question whether the lesson afforded by this singular perfect piece of history is more or less appropriate to our own day and generation.

THE FETTERED THOUGHT THEN AND NOW.

We have already observed that at the date of these events, the only possible explanation of the phenomena presented was the fetter of the mind which had in all ages been recurring to as a matter of course.

In heathen times it was a god, goddess, or nymph who gave knowledge, or power, or gifts of healing, or prophecy, to men. In Christian times it was angel, or devil, or spirit of the dead; and the confusion was in full force over all Christendom when the Puritan immigrants settled in New England.

The celebrated sermon of the Rev. Mr. Lawson, in the work before us, discloses the elaborate doctrine held by the class of men who were supposed to know best in regard to the powers given by Satan to his agents, and the evils with which he afflicted his victims; and there was not only no reason why the pastor's hearers should question his interpretations, but no possibility that they should supply any of a different kind. The accused themselves, while unable to admit or conceive that they were inspired by Satan, could propose no explanation but that the acts were done by "some bad spirit."

And such has been the fetid tendency to this hour, through all the advance that has been made in science, and in the arts of observation and of reasoning.

The fetid tendency of ascribing one's own consciousness to external objects, as when the dog takes a watch to be alive because it ticks, and when the savage thinks his god is angry because it thunders, and when the Puritan catchmen cries out to his sister that Satan has set a witch to strangle her—that constant tendency to explain everything by the facts, the feelings, and the experience of the individual, to treat the Salem Tragedy as a just, or to set a tone of superiority in compassion for the agents in that diabolical drama.

Ours is the generation which has seen the spread of Spiritualism in Europe and America, a phenomena which deprives us of all right to treat the Salem Tragedy as a just, or to set a tone of superiority in compassion for the agents in that diabolical drama.

Mr. Parris remarked, in 1692, that of old, witches were only ignorant old women; whereas, in his day, they had come to be persons of knowledge, boldness, and devotion who had been drawn into that delusion, and in our day, we hear remarks on the superior refinement of Spirit intercourse, in comparison with the witch doings at Salem; but the cases are essentially the same. In all, some peculiar and inexplicable appearances occur, and are, as a matter of course, ascribed to the reality of the "fifted," second to spiritual agency, or, we may believe that we could now act as the citizens of Salem acted in their superstition and their fear; and this may be true; but the course of speculation is, in "spiritual circles," very much the same as in Mr. Parris' parlor.

And how much less excuse there is for our generation than for his! We are very far yet from being able to explain the well-known and undisputed facts which occur from time to time, in all countries where men abide and can give an account of themselves; such facts as the phenomena of natural somnambulism, of double consciousness, of suspended animation, of clairvoyance, of telepathy, and the converse—of a wide range of intellectual and instinctive operations baring the character of marvels to such as can not wait for the solution. We are still far from being able to explain such mysteries, in the only true sense of the word explaining—able to refer the facts to their natural causes to which they belong; but we have an incalculable advantage over the people of former centuries in knowing that for all proved facts there is a natural cause; that every cause to which proved facts within our cognizance are related is destined to become known by the power of science; and that we have learned in what direction to search for it, and have set out on the quest.

None of us can over even the remotest conjecture as to what the law of the common action of what we call mind and body may be. If we could, the discovery would have been made long ago. But instead of necessarily assuming, as the people of Salem did, that what they witnessed was the operation of spiritual upon human beings, we have, as our field of observation and study, a region unmeasured by them—the brain as an organized part of the human frame, a more secret, and more marvelous than our forefathers attributed to the whole body.

TO BE CONTINUED.

Letter from Dr. Allen, Magnetic Healer.

BROTHER JONES—I have taken up my pen to write you on business connected with the interest of the JOURNAL, but will take the liberty first to allude to another subject in which you are interested, namely, the labors of E. W. Wilson, a "Professional Business" having called me to Dixon, La. County, this state, it was my good fortune to have enough spare time to attend and listen to the able and convincing lectures to appreciative audiences, delivered there by Brother Wilson; and I also took the needed time to attend his lecture. The time thus devoted was probably spent. Truth, logic and facts were his potent weapons. He lavished details of the matters stated as facts, if they were thought to be untrue; and I am sure his logic if hypothetical; and exposure of the error of what he asserted as true, if they were not as stated by him. His lecture being lucid, and generally interesting, little was the dissent expressed, and that little manifested was at once overborne by new and accumulated facts presented, and yet clearer arguments addressed by Mr. Wilson.

His readings and facts in his manner were very clearly stated, and generally admitted as truthful by those who had personal knowledge of the scenes and former life of the persons described.

Did not his already famous notoriety tend to forbid a recommendation from me, comparatively a private citizen, I would say to the portion of the liberal community that has never attended and listened to the lectures of Mr. Wilson, let him to your locality, and though it should cause you a little individual pecuniary sacrifice, it will richly repay in intellectual awakening and knowledge gained. God bless Brother Wilson, and his cause in the way, and sustain him in the advocacy of the heavenly cause in which he now labors, is the prayer of his friend,
Geneseo, Ill.

Written for the Religious Philosophical Journal.

"The American Association."

By Dr. J. K. Bailey.

Brother Henry T. Child, M. D., Secretary of this association, in a late number of the JOURNAL, among other things, says:
"The plan of representing state societies has been rejected by many, and we are inclined to think it not as good as the old plan of local representation, because it is not based upon the number of Spiritists, but on the number of people, or the representation in Congress."

But this is not the reason the association is sick; neither is it from the attack of those who are opposed to organization on.

Does Brother Child remember that section 2 of article VII, provided that, "As soon as the necessary data can be compiled, the representation of the several organizations, shall be based upon a ratio of membership; Spiritualists in the respective jurisdiction thereof; and it shall be the duty of the Board of Trustees of this association, to obtain such basis, and fix the ratio of representation thereon, as soon as practicable?"

This provision fixes the basis of representation upon the "number of Spiritists," instead of the "number of people, or the representation in Congress," just to show as the "Board of Trustees" shall do the "duty" assigned to it by said section. How could this be bettered by any change of the articles? To go back to representation from local societies, would not be any more equalizing, in this respect, while it would open the door to the "sharp practice" and "wire pulling," portrayed in my former article. Indeed, one of the great difficulties is in the fact of "wire pulling,"—private and clique scheming and planning,—he thrusting upon the convention, systems and articles, or amendments that have not been properly discussed, as should obtain through the press, previous to the meetings. I hope the next convention will not commit the blunders of returning to a system, which permits the section of the country, where the meeting is held, to completely control its action.

You are right, friend Child's, in the assumption that a cause lies in the "want of confidence," etc. And, indeed, this is the great trouble. Let something be done to re-establish confidence.

The article of Brother Warren Chase, in BAXTER or LIGHT of 30th ult., which is endorsed by the editor, is not of a hopeful kind, nor is it calculated to inspire confidence. It seems to me poor judgment, that the statement that the conventions have been "made up in a way of traveling lecturers and mediums, who could in some way make their expenses, and who represented states and localities where they did not reside, and who, however 'honest' and well disposed, had no practical talent for the high duties necessary, nor for the work of perfecting and carrying on a great national agency for good;" and therefore, have "left no accomplished work for the cause," etc.—is rather startling, in view of the fact, that Brother Chase himself has long been a "traveling lecturer," and who, as he helped to make up the convention, often as delegate from states, in which he did not have a legal residence. He has been a member of most of the committees on organization—articles of association and revision thereof; and having the prefix "Hon." attached to his name, for the reason indicated in "The Life-line of the Love One,"—it is fairly presumable that he has legislative talent. If this talent has not had large influence in the conventions which have determined the present status of the Am. Association, then I have not been able to correctly judge. For one, I do not believe that the class of non-practical and untalented, have had scarcely any—much less, a preponderating influence, in the action of the conventions.

There are, perhaps, many causes of present supineness and distrust. Chief among them, is the lack of confidence set forth by Brother Child's. That lack of confidence is the result of several causes. The most serious of these, are the wire pulling tendencies above mentioned; sectarian and personal jealousies, springing into prominent positions, men who care more for self than the cause; and the disposition to be practical, to tear down whatever does not just please, and more especially, to tear down the sources that the great "I" patronize.

Many others might be enumerated, but enough of the retrospective.

The great question should be how to make the Association an open, successful and most efficient.

Let the dead past bury its dead; and let the determined, unselfishly influence the men and women go to the Richmond Convention, as by their skill, then and there, also, some of the ablest individuals that the American Association is not dead, not dying; that it needs no absorption of it, or Spiritualism by Christian, Liberal, or any heterogeneous combination.

Let any reasonable and just means be used; any good and practical action be taken, that will insure harmony and confidence.

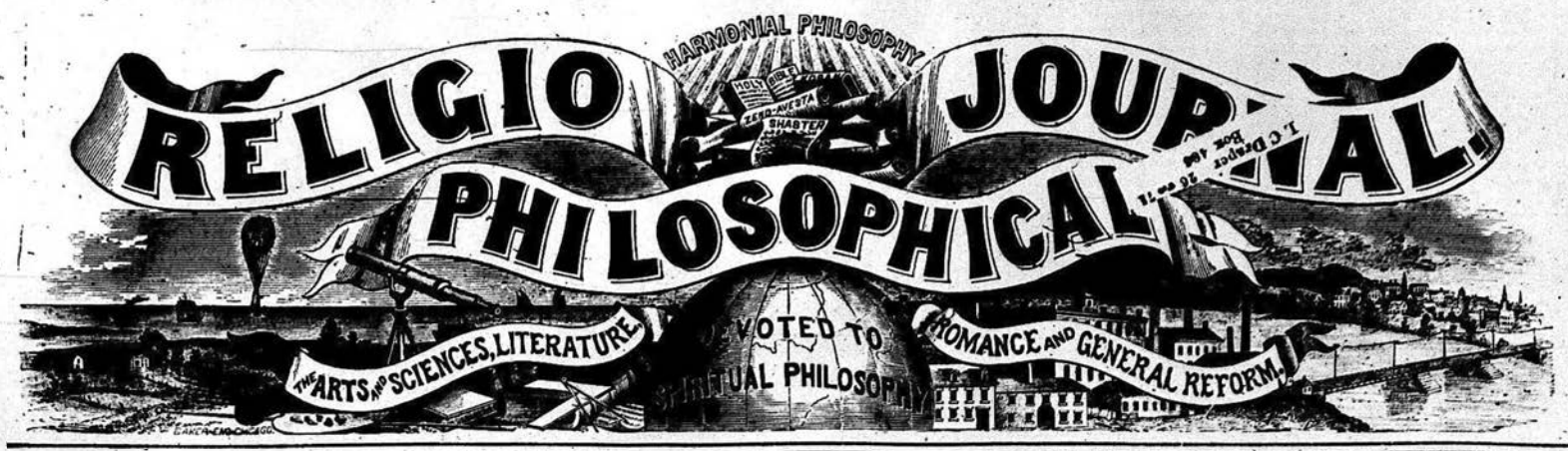
If the resignation of the present Board of Trustees and officers will assist in this work, surely none are so selfish or stubborn as to decline to resign.

Let open counsel and discussion prevail, and all earnestly and industriously apply themselves to the work with renewed vigor, and have no fears but that success will be certain, and the results glorious.

Let prejudices and personal ill-will should be left at a distance, and each should resolve to work with all who will work for practical good.
August 24th, 1870.

Dr. Wm. Persons is yet at the Adams House treating the sick with his moral success. His reputation as a healer stands high.

is one of our ablest and best speakers, and always has something new and original and intensely interesting to say.



CHICAGO, SEPTEMBER 10, 1870. VOL. VIII. NO. 25. \$3.00 PER YEAR IN ADVANCE. Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing. [SINGLE COPIES EIGHT CENTS.]

Wisconsin.
Brief account of Mass Meeting at Manchester Free Church—Interesting Particulars.
Report for the JOURNAL.

Agreeable to call, and previous arrangements, the good people assembled in mass meeting at Manchester Free Church, six miles from Beloit, Wis., on Saturday, August 20th, 1870. At half past 10, A. M., order was called by U. S. Hamilton, President of the Wisconsin State Spiritualist Association, in a few words explaining that its call came under the direct line of the Missionary Work of Wisconsin, by the request of the friends of Manchester and Beloit, uniting therein.

On motion, Brother Farrant was chosen Chairman, and U. S. Hamilton, Secretary of the meeting.

It was then agreed to devote the Morning Session to Conference. Brother J. O. Barrett of Glen Beulah, Wis., was introduced, and opened the meeting, related his youthful experience and lessons of the bird's nest, taking the shells off, helping to help nature produce the birds easier, then, leaving him and then applied the incident to mortal in their anxiety to become angels—they imbibed until intoxication, then die away into apathy and inaction. Then arises the question, do spirits communicate? and if yes, what is its use? He answered the query in a few telling hints.

Mr. E. Parker, of Marengo, Ill., related her experiences and some telling remarks, claiming all as Spiritualists, though many are ignorant and afraid of it.

Singing by the Manchester Choir, "Morn amid the mountains."

Mr. Smith, of Rockford, remarked that he opposed that Spiritualism comes from low places, where no good thing could be found; but he continued, that there might be good things come from low things and places, and on the Bible plain, Christ and his followers, and many quotations appropriate thereon.

Mr. P. Ellis spoke of gladness that proceeded from the true faith and the joy of this gathering, coming out for meditation and prayer.

Mr. Cady rejoiced in the fact of Spiritualism, not from words, but from contact and organization; always desired to drink of living waters, and strives to be true and good.

Singing, "Home above," congregational.

The President called to order at 1 P. M.

Choir sang, "Greeting from the Harp."

A poem was then read by the Secretary, by request,—"Little Joseph's Bible verse," remarking upon the prevalence and power of faith, works and knowledge, as exhibited by Christians, Pagans and Spiritualists.

Singing, "The Triumph of Love."

Brother J. O. Barrett then took for the subject of his beautiful lecture, "The Philosophy of Spirit Magnetic Spheres," handling it in the light of science, and chemical experiments made upon various individuals and things, describing the lights or aura, as seen around those things and persons. Passionate actions of this world and hell, and the fire burn until a better power comes in and scatters the dross, and takes higher conditions. A pebble from Bunker Hill, carries the history of those scenes with it, and is read and explained, with or without knowledge of the person presenting it to a medium.

Singing, "A Vision."

Mrs. Parker expressed her joy in the lessons of the meeting, and the duties of women, and of life generally.

Mr. Barrett, of Racine, gave his thought on old relations and views of Spiritualism, and its claims.

Mrs. Miles, of Janesville, expressed gladness for this meeting, and thanks for the labor and earnest faith shown therein; and appealed to all, "to live in harmony, and work for the good cause of humanity, and the thousands of angels that surround us here."

Singing, "Elinburgh."

After making provision for the people from a distance, the meeting adjourned to half past 7 P. M.

Evening session came to order. Choir sang, "Triumph." Brother Barrett made explanatory and introductory remarks.

Brother J. M. Peebles gave an excellent lecture from the theme, "Ye shall know the truth, and the truth shall make you free."

Singing, then adjourned.

Second day, half past 10, the Choir called to order, and a conference until 11 o'clock. Singing by the choir. Then Bro. Barrett and Peebles, lead off in elegant addresses.

Brother Smith was embraced by a Consecrated, who did rather than be a slave to tyrants. He related a vision, and told his experience in spirit-life, in the German tongue.

Mrs. Miles told something of her experience; had lived in the other life, in the scenes of the future, and rejoiced in this outburst of associated love and communion.

Dr. C. C. Drake declared his joy in hearing the women preach, enlightening them through the love of salient points, and reference was suspended for the funeral services of a child of Mr. Douglas, from Maine. The coffin was placed before the stand, and Bro. Peebles began the service by reading from 1st Corinthians:—"The dead need change. God is all and in all. The dew drop, an emblem of death, is not lost, only changed. What we call death, angels call a beautiful birth. Paled to see mothers reborn to God's law in their home loss. No mourning dirge should be in the house of death, that gate of endless joy. Bro. Barrett made a few feeling remarks to the mourners,

calling down benedictions and instructions to their souls. Singing, "Silent River." Bro. Barrett pronounced the benediction, and the meeting adjourned to 1 P. M.

On assembling in the afternoon the choir sang, "Heavenly." Bro. Barrett then gave an excellent lecture, "The religion of conditions," pertaining of configuration, of localized countries, climates and races of peoples. We of the United States are the shiftings of all races, all religions, all climates, all governments and politics; and out of these we are to build this mighty free government, such as the world has never known, or scarcely conceived,—that free, grand, spiritual religion, not yet measured by the most advanced minds. The people of each town, city, hamlet, or nation, are all different. The condition of cities, houses, fields, and every locality aid to make up the man, either pure or vicious. Outcasts of large towns make criminals. The beautiful fields and comfortable homes make the virtuous, the good. The angel world is moving upon us with power, to inaugurate the order of things as long foretold. The credit of keeping up this yeoman in an honor, and a shame to those who let their good down, or suspend for want of human energy, closing with a hymn for renewed life and wisdom. Singing, "Anniversary."

Bro. Peebles repeated a poem, and presumed that all present were believers in an immortal, all-conquering power. The spirit is real—not the body, not the rock—these are only phenomena; because heat will reduce both to intangibility. Spoke of the Indians being back, for three reasons,—because they lived here, and are attracted to their home; because they have great vitality, and come to heal; and thirdly, they come to render good for evil, by example. He related the Chief Spotted Tail's method of receiving a communication from his spirit father, stating that dancing derishes are mediums for manifestations. He appealed to believers to support their leaders, for they are guided by old earth life physicians, who can see and read disease, and direct proper remedies. Had talked with a spirit who had been 10,000 years in the spirit world, who says he is only a child, but hopes in a million more years to be an angel. Gave some noble words to parents about the training and education of their children, those men and women to be. It was a most eloquent, practical and useful lecture, that like all of those of this great meeting, should be read and appreciated. The choir sang, "Gather them in," and then the meeting adjourned to 7 o'clock, P. M.

On assembling in the evening, the meeting opened by singing, "For aye not the night." Mr. Butterfield made some cheering remarks on his conversion to Spiritualism from Methodism, and was responded to by Bro. Barrett and Peebles. Notices were given of a two day's meeting in Janesville, the 24th and 25th, and the 17th and 18th of September, and other preliminaries, and the Rev. J. M. Peebles then gave his lecture on "Eastern travel," occupying two hours, in that most happy style of instruction, which the ripe scholar and traveler alone can give. The singing of "Bountiful Land" closed this happy, long to be remembered meeting, where all was harmony and joy—truly a "feast of reason and flow of soul." The Manchester choir, using the "Harp and Lyceum Song Book," did nobly their part to make it what it was, a success.

U. S. HAMILTON, Secy.

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dress her immediately, at Flushing, Long Island. She is one of our most able and eloquent speakers, and never fails to interest an audience.

EDITORIAL NOTES.

Volume Nine.

One more number closes volume eight of the RELIGIO-PHILOSOPHICAL JOURNAL.

No. 1 of vol. ix will make its appearance on time, all fresh and glowing with inspiration from the Supernal Spheres. It is now conceded by all, that the JOURNAL has sustained itself successfully, and is just the exponent of the spiritual philosophy demanded in the great North-West.

The forthcoming volume will far exceed any previous volume—such is the promise of our friends in spirit-life. Those friends have fulfilled every promise heretofore made, and we feel to rely upon them with implicit confidence.

Our readers are aware of the voice of the people from all parts of the world. As they are inspired, so they write, and speak in praise of the glorious work being done by the RELIGIO-PHILOSOPHICAL JOURNAL.

We have assurance that every old subscriber will work vigorously to send the "good news and glad tidings from the Spirit-world," found in its columns, to the hearts of those who as yet know nothing of the truth of spirit communion. Thank God and good spirits for the assurance!

Our paper should be worthy of your patronage, and no one shall have occasion to regret having made it fit in its behalf.

Opium Habit.

There is shortly to issue from the Publishing House of the RELIGIO-PHILOSOPHICAL JOURNAL a pamphlet addressed to "opium eaters," containing the letters of Fitz Hugh Ludlow and others regarding what is exceeded by scientific men the world over, as the most remarkable medical discovery of the nineteenth century—a painless cure for the "opium habit."

We bespeak for this neat and interesting little book a wide circulation, and a careful reading by the thousands of those whom the demon of opium has claimed for his own.

Dentistry.

It is with pleasure that we call the attention of our local readers to the most excellent work in dentistry, executed by Dr. J. H. Smith, No. 299 South Clark Street, Chicago.

Although Dr. Smith is most proficient and skillful in the art of dentistry, and has as white a skin as many naturalized citizens, yet until the ratification of the "fiftieth amendment," the right of citizenship was denied him.

Dr. Smith is a gentleman of culture and high moral standing. Those from the country desiring even a full set of teeth, will find him so skilled and prompt in his profession, that they can obtain the same "to a perfect fit" on the same day that they call in the morning, and in time to return home on the evening train. His prices are on the most moderate scale—such as to come within the reach of the most humble laborer. We speak thus emphatically in favor of Dr. Smith from personal knowledge of his ability.

See advertisement.

Interesting Particulars.

Spiritualist Grove Meeting at Hobart, Indiana.

In compliance with the notice given, a Grove Meeting of Spiritualists convened at Hobart, Indiana, (the home of the Hull Brothers) Friday, August 26th ult., continuing over Saturday and Sunday.

There were present as speakers, the inimitable and enthusiastic Hull Brothers, Sisters S. A. Horton, Mrs. Talmadge, and Addie L. Ballou. Sister Talmadge was, however, debarred from taking part in the meeting, on account of ill health.

Friday afternoon and evening were spent mostly in conference, greetings, and music by the singers present.

Saturday morning session was called to order by Moses Hull. After an interesting conference, Wm. Lyne was chosen President of the meeting, and Addie L. Ballou, Secretary, after which, Sister S. A. Horton gave us an address full of noble and lofty inspirations, which, while they sank deep into the hearts of all present by their fervor of devotion, gave food also for the reasoning mind of the investigator. She was followed by D. W. Hull, who in his argumentative style, waged a heavy warfare against false theology and the sympathizers of credulity. Session closed with singing.

AFTERNOON SESSION.

Conference of one hour. Lecture by Addie L. Ballou, who spoke with earnestness of the present indications of a "coming conflict" in the religious world.

EVENING SESSION.

Conference, music, and a lecture by Moses Hull, who continues to battle with sectarian errors—throwing shot and shell at the past and present forms of worship.

TUESDAY MORNING SESSION.

Session opened with conference, music, and a partial invitation by Sister Horton, after which, Addie L. Ballou lectured upon "Redemption—its Lights and Shadows,"—its Reformatory Mission, etc.

Closed with music, and a benediction by Sister Horton.

AFTERNOON SESSION.

Conference of an hour and a half. Music and a lecture full of fervid eloquence by Mrs. S. A. Horton. Music.

EVENING SESSION.

Mr. Skinner, a young transcendentalist, took the stand for a few moments, after which the choir sang a hymn from the "Psalms of Life." Mrs. Ballou read a poem, and made a few touching remarks on the late transition of our noble poet and great reformer, brother, friend, and co-laborer in every humanitarian work.—Henry C. Wright. Dr. W. Hull then spoke upon the "Extremes of Orthodoxy and their contrast with Spiritualism and its teachings," after which, Mrs. Moses Hull gave one of his most thrilling, earnest, and effective discourses, which he crowned with a touching monition to the late

ascended Brother Wright, when with music and a benediction the meeting adjourned, having been one of the most harmonious and interesting gatherings that I have had an opportunity of attending.

The Hull brothers will hold another some time in May next, when a grand expected. Long may they live to labor great field of human reform, and be blessed in the good that comes ever as compensation to the work.

Fraternalty,
ADDIE L. BALLOU,
Secretary.

The Thirty-nine Articles.

By Warren Chace.

The celebrated thirty-nine articles, the bible basis of the evangelical church which is our text at this time, and is as follows:

"There is but one living and true God, everlasting, without body, parts or passions; of infinite power, wisdom and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this God head, there be three persons, of equal substance, power and eternity, the Father, the Son and the Holy Ghost."

How sensible men and women can swallow this, I more than I can conceive. First, God is without body or parts; second, he is three persons, or in three parts, when put together is but one person. He is not substance, and yet he is substance, and endures forever. He is nothing and something at the same time. He is both father and son, of equal age, and has a Holy Ghost beside, and yet no body or parts; has no passions, and yet is full of love, which the Church calls a passion, and he also hates sin, and hatred is a passion also. He is the maker of all things, and yet has no hands or parts to work with. The personal pronoun represents this God, yet it is not a person, and in fact is nothing else, nor that either.

Amusements.

JAMES ROBINSON'S GREAT SHOW.

The largest and best exhibition in the world, will perform at the foot of Randolph street, commencing on Monday, September 5th. Among the large company of artists, are the following: James Robinson, the champion bareback and hurdle rider of the world. The only American in the profession who has been officially recognized by the crowned heads of Europe; winner and wearer of the champion belt and diamond studded prizes from England, Ireland, Scotland, France, Germany, Spain and America, in his inimitable and unsurpassable bareback and hurdle acts.

CROST'S OPERA HOUSE.

Last performances, this September 3rd. Matinee, "Forty Thieves;" night, "La Sonnambula," and a roving farce.

DEARBYN THEATRE.

Manning's Minstrels. Grand Matinee this afternoon, September 5th, and to night, last performance of this week's great bill. Bob Hart's new Stump Speech, the two very laughable burlesque sketches, Mr. and Mrs. Jayhawk, and the Challenge, and its Gossamer. Everything laughable, sparkling and rollicking. Monday, a grand new local burlesque, "The Streets of Chicago," with everything new.

M'VICKER'S THEATRE.

Extra Announcement. Monday, September 5th engagement of Edwin Booth. Monday—Brutus; or the Fall of Tarquin. Tuesday—Soylock, in the Merchant of Venice. Wednesday—Iago, in Othello. Thursday—Sir Giles Overdone, in New Way to Pay Old Debts. Friday—Benedict, in Shakespeare's Much Ado about Nothing.

AIKEN'S MUSIC.

Saturday, September 3rd, two grand performances. Grand Matinee at half past two. Evening, at eight o'clock. Positively last performance of Robertson's elegant comedy, "Society," and the thrilling drama, "Dick Turpin."

Literary Notices.

The subscribers beg leave to announce to the patrons of "Hours at Home," and the general public, that they will issue early in October for November, the first number of "Scrivener's Monthly," an illustrated magazine for the people, in the place of the old magazine.

The change of purpose and plan has been made to meet a popular demand, and is so great a change that it has been deemed advisable to drop the old and familiar title, even though it has been associated with recognized excellence and popular success.

Dr. Holland, who has recently returned from Europe, after a period of rest which his long and unremitting literary labor rendered necessary, has consented to embark his time and capital in this enterprise; and American readers will need no assurance from us that one who has proved his capacity to meet the wants of the people in so many walks of literature, and whose name has no associations but those of success, will make a magazine that will be welcomed at all the first sides of the land. His books are everywhere, and his friends are with his books.

The best writers procurable in this country and Great Britain will be employed upon the pages of the new magazine, and every number will be profusely and handsomely illustrated.

The subscription price of the magazine will be \$3.00 a year, five cents a number. Canvassers are wanted in every town, city and village in the United States and Canada, to whom liberal commissions will be paid. To clergymen, students and ladies, whose time may not be fully employed, we offer a field of effort in which personal profit and popular usefulness may be achieved in equal measure.

As no club rates and no premiums are offered, the club will be left entirely free for agents. Successful book agents will find it for their interest to engage with us, as they will be obliged to travel over the ground but once, the magazine being delivered through the mail.

Terms to canvassers made known on application.

SCRIVENER & CO., N. Y.

The "Old and New" for September, is on our table, and abounds in choice reading matter. It is indeed a splendid number. The contents are as follows:

Old and New: Bryant's Illad; Childless; John Whopper; The New York; Our Ocean Frontier; Con-Sed; Paragons; She Writes; Lake George; The Quakers in New England; Pink and White Tyranny; The Shop Girl; The Church of Latter-Day Saints; The National Church; Six Months on Five Cents; Blackbirds in August; Ecumenical Council; The Examiner; Steps of belief; Dall's "Alaska"; The story of the Voyage and Nibblings; Shakespeare as an Artist; Record of Progress; Education of the Future; Art; Indian Policy in Canada; Deep-Sea Dredgings; Views at the Capital.

The "Herald of Health and Journal of Physical Culture," should be of every family circle. It advocates the highest type of manhood, physically, intellectually and morally. No one should be without it.

The "Overland Monthly," for September, is really an excellent number, embracing articles on subjects that cannot fail to interest and instruct. The contents are as follows:

Twelve Days "Absence Without Leave;" The Yuba Hydraulic Mines; Our Scout to Black Canyon; At the Hacienda; A Day on the Water; Noah's Ark; The Tropic; Our Ocean Frontier; Con-Sed; Paragons; She Writes; Lake George; The Quakers in New England; Pink and White Tyranny; The Shop Girl; The Church of Latter-Day Saints; The National Church; Six Months on Five Cents; Blackbirds in August; Ecumenical Council; The Examiner; Steps of belief; Dall's "Alaska"; The story of the Voyage and Nibblings; Shakespeare as an Artist; Record of Progress; Education of the Future; Art; Indian Policy in Canada; Deep-Sea Dredgings; Views at the Capital.

NEW BOOK!

NATURE'S

PREMIUMS

THE HULL BROTHERS' NEW BOOK!

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in motion, regularity, tallness, ease of movement, even
did-not stitches and reversible 5-nd-motion. Features
like the Florence claimed by no other in the world
and terms to Agnola furnished to her brother.

Henry C. Wright and my son were probably better acquainted, personally, than any other two to be found—the former in the moral and literary department, and the latter in the business world. He was known as a business man, almost from the Atlantic to the Pacific ocean.

Eleven years consecutively he was agent of the New York Central Railroad, and of the line of steamers connected with it upon the lake. From his youth he was engaged in the lake trade and commerce of the East.

T. RICHMOND.

Chicago, Ill.

189 Clark St., Room 12 Chicago.

Golden Gate University, San Francisco, California

has spoken to the human heart in unmistakable tones, and it is to a reawakening of these tones that is to roll away the tombstone from Christianity, and lead to a revival of Spiritualism that

Let us first consider if we can discover from any application of the theological teachings in the present day, what might have been the meaning of the mission of Christ the Spirit. Who was he? What was he? Was it given to man, either to receive him or to fall into the blind idolatry of worship to him? What is the relation which he bears to us to-day?

say. We who have dared to think, have learned within the last few years that the popular idea of God incarnate, cannot be reconciled with the ideas of total depravity, of eternal punishment and all the various dogmas enunciated by theo-

logical mystics. All these proceed from man's attempt to say eschatize the worship of the pure spirit into, into all heathen theology. It is needless to say, that the "curious" of the "mystical" point to the time when the "curious" in Search of the "mystical" were questioned of this power, whose he was: whence he came; and whither he was going? He could obtain no answer to the craving demand of the knowledge,--now asking the fair scriptures of the skies; now the feral loveletters of the earth's--
--and listening to the strange, mysterious and unknown, seeking to interpret the voice of the sighing wind; the anthem of the waves, to comprehend the meaning of the "mystical" even written with His own majestic footstep everywhere inscribed with the gospel of mercy. Now, in the attempt to reduce the various forms of creation to a system, and then enter into an interpretation of the law of this great All-Pervading Spirit, man invented a system of theology, and handed it down from age to age, as a sacred inspiration, and assumed it to be a

Man, unable to look through the shadows of other ages, has endorsed the views that were handed down to him, and perverted them from their true meaning, and thus has come to us with the doctrines of a vicarious atonement. A divine sacrifice was not confined to one people, but among all historical personages this allegory was proven.

It matters not now for us to inquire of that power in every nation that came to supply a great demand which man sent up in all periods of calamity, of suff ring, of national disruption. Wherever inspired men, divinely appointed teachers appeared amongst men, the same perpetual system of mythology was woven around them, until the man became divine, and became a God, and the nations of antiquity worshipped. If we have outgrown this idea, it is obvious that we have not all been ready to leave it; but few of us have advanced beyond it.

Let us, therefore, treat with tender reverence the minds who are still groping in what we call the darkness of the past, in destroying the beautiful image before which they have prostrated themselves.

but in bearing "natural" souls to the world, the Spirit, it makes no need to inquire how it was. We do know that as in every age of antiquity, the divine plan to reveal to man one certain idea, one particular record of the wisdom of God, His word made incarnate through inspiration in the flesh, and dwelling amongst men, — so it is that words of God; it is the will of God; it is blind, incarnate, whenever we find truth and wisdom displayed amongst men. One of the highest, noblest and purest forms which this wisdom or Logos ever assumed, whether written or

forth through individualized minds, I do not stand here to declare; it is enough for me to find it and read in it a truth which every eye has illustrated,—beyond which we can never soar away, and back to which we must some day re-

turn, when our wandering footsteps have searched the earth around, and at every point found failure, until at last we return to the grand central idea manifested in Christ the Spirit—not the man. It is for this purpose I ask you to turn me to the simple, unadorned Christ the Spirit, if he were to explain his history, he would be truth a human biography; as if he were what the teachers, who knew about him before any of the vain idolatry which now exists beneath the tall steeples where his name serves for the idea of his life; as if all this were the truth, a saving reality. We must in connection with this idea, first remember the purity in which it was presented to man.

What was the culture and civilization of those ages? All that we know of these is presented by the naturalist, the geologist, the astronomer; the sages of any given period reveal to us the mystery of those changes which have passed over our earth—all that we know of the

vestiges of human civilization are to be found cradled in the East, but in the East were dyed out'. The vast and magnificent dynasties there had risen in various parts of the Orient, were passing away. The sublime metaphysical conceptions that for thousands of years had streamed forth from that point like a fire that illuminated the heavens into a blaze, were fading away. Therefore, the great biologists and geologists there were crystallized into the two positions, when the man had receded. At this period, when the ebbing tides had beat their throbs upon the shores of the Orient, and the cry had come,

Westward, ho! the cry that humanity has, bowing
ed to for ages,—when this cry was first heard, then
it was that men 'amongst all nations who have
been clustering feebly and faintly around the
dying altar fire of the East, then it failed for
response; then it was that one rose who was to
gather the wisdom of all ages, and put it into
form, and to map out the destiny of man. He
sprang! amongst the humblest ranks of life.

in extreme poverty; amongst these whose needs are greatest, whose supplications are the most pitiful for help. He came to show us where the great needs and remedies of humanity are, and to point the poor, ignorant, and distressed rounds of the ladder; here the footprints of Christ the Spirit are most manifest. So he came. He came teaching us wisdom as little children, in which the pure inspirations lived out in contrast with the false doctrine, and a false sacrifice; showed us children of the world, in conformity to the institutions of the times,—not with the disorganizing spirit of the reformer, which refuses its accord or assent to that which all mankind have pronounced good. The poor-

tions of the "several nations" against these institutions, we cannot rebel. We may lead them onward and upward to higher conditions, but we must not destroy them; so he came and he bowed his head to the Dominion of Jinn, to the same celestial forms and ceremonial and rites, which he conceived as the outward expression of the nation and for ever takes his place in dutiful obedience to the institutions of the time. He then becomes Christ the Spirit; he then begins to explain to us the mystery of our being with our external forms and sustained by the order of the universe with all its materiality, and with our spiritual natures. We love each other. We seek each others society, and so he becomes surrounded by those of his own kind,—poor

reformers, poor and humble men and women,
 Gail-lanes, N-zireus, Publicans and Sinners,
 Magdalen, women of shame, men who were
 outcasts from society, and Christ the Spiritist
 loved them all, and this was the cause of their
 salvation. And he said to his friends that
 "I speak of the great needs of humanity; these repre-
 sent a mighty throbbing heart, these who waited
 on the unsex for their daily bread—in the midst
 of all these he proclaimed the first: gospel
 of true religion to be to do good; to feed the hun-
 gry, clothe the naked, visit the sick and all that
 lie."

He showed us how impossible it is for us to avoid it in this rude mental school house of earth; how impossible it was to avoid the same crime, and he also showed how to pity these poor Americans, how to forgive them, how to know that they are not murderers because they do not know what they do; because they are ignorant and failure abounded from the incapacity to comprehend or obey the highest law of our being. He taught us another sublime doctrine that the commandments of old should not be ignored nor destroyed; that the law must remain in all its integrity; that we are beings,

bound to the immutable chains of law. He enumerated all the commandments as good, and then said if you love one another, there is no need of them. For he said that all the fulfilled law and the prophets are so full of love that all bountiful and beneficent one, that every moment of your life is a Sabbath and you go forth rejoicing and worshipping, because he has loved us that we have received the faculty of enjoyment. He has made love the great joy of the heart. He has never even given us brain or spirit. He has shown us the nobility of all gospel love in the human heart and not in any book.

We do so marvel when we see all that they have done
of the colleges and libraries of the Christian world.
I am full of books, and where did they get them
all come from? How did they grow into the
of Christ? Is it strange that I write and
love, as he bled—his book of the one word
Love, that he inscribed on the human hearts.

We follow out other points of his religion.
He gave us a doctrine concerning the mystery
whom we worship as God. He showed us the
impossibility of our comprehending them by
narrowing down our conceptions of him to
these few simple words: "I and my Father are
one, and ye are one with me." Here is ex-
plained all the mystery of incarnation, that God

He showed us by the birth attributed to Christ the Spirit, that we are born pure, through the mystery of allegory of the pure virgin, the first of the forms of life, could not accept. When we are born with the angel overshadowing us, the highest and holiest conception of the mystery of life, with the most perfect realization of the infinite responsibility we incur when we become a living soul, as angel is present with us, and we know the purity and the power, and are sons of God, children fit to become endowed with Christ the Spirit. This is

born into a man.

Christ came to the world Eighteen hundred years before his time. Hence he gave lessons which are new to this day. You see from every word and point of his birth represents all the possibilities of humanity and it brings us directly, in the presence of our paternity. It is the Fatherhood of God which is here represented—the true paternity is from God, age, even so it is God who is our Father. Man and woman are but the agents.

Then when we are sons of God the purity of the virgin, the purest conception, that of love is our mother—then the spirit is poured out upon us without measure.

He showed us, too, another feature of our desire: that we desire the power which is a possession of God. We desire to know far greater things than the world has displayed. He showed us how to understand the true nature of the power and force and application of spirit, and having that knowledge with faith, it can render us victorious. There is nothing impossible to faith. For true faith is the knowledge of our spiritual powers. What boundary, what obstacle for hindrance is there; can you restrain, can you chain, can you prevent my spirit at this moment from soaring into the firmament, and reaching, and winning? It was into the mystery of the which you and I have never read with external eyes, but my spirit can pierce it. Let me but

my knowledge shall become faith, and my faith shall re-create and change the face of this earth of mine, for all things are possible to the spirit, and he showed us, too, the wisdom and the mercy of God, that heartful love by which we should bear each others transgressions, each others sorrows, how we should suffer for one another. In this he taught us the fact that we do suffer for one another, and that wherever there is sorrow in the world, our hearts throbs in sympathy with it. He showed us that all the things which are imposed upon all humanity, that whether our brother sorrows or rejoice we bear each others trespasses, must suffer and rejoice with him.

There is another feature in the universal law of humanity, which he taught, that there is a law of evil: world around us; that in our great sorrow and in the day of our Gethsemane, we shall all kneel there some day; there are legions of angels, who could remove the cup of darkness from us, were it right that it should be so done. He taught us that His will is better than ours; that we may not even pray to change the purposes of infinite wisdom, not even to avoid a calvary.

He prayed for us, first, I think, of our enemies, as of Angels, although he knew they were there with their power and might to save mightier than we can conceive of. We dare not pray that the cup of our own discipline shall be removed by these.

It taught that one should die for all men. What is the meaning of this mysterious sentence? What is this? Why is it not, that we die by martyrdom for the instruction of a marksmen, in the great principles for which they lived and died.

We know that not a single tear can fall, and that the very hairs of our heads are numbered; not a single fly of the fall can perish; not a single sparrow can fall but what the whole chain quivers, and every death and every martyrdom is good for all, and when one is thus lifted up by firmness to principle, all are lifted up.

that we are seeking after. He taught us where to worship. He taught us rather that there was no place for worship, that we were to go to God, not to a place for worship. He illustrated the teachings by corn fields and simple things around him, and showed that every place was a fit temple for the people. He taught that we were to be unconnected by man; that of the outcast and the vagabond, those who were neglected and despised of men, who had not where to lay their heads. He stood up in the temple and opened the solemn doors of the temple of our Father in the past, labeled "sacred" and written "holy." He took the book in his unconnected hands, and by means of the wisdom of the Spirit that was in him, interpreted the meaning of the things that stand forth and declare that he spoke as the Son of God, as he was, most truly. He explained to us how God becomes incarnate. He is God made man, and he came to earth to apply the law of love and good and right. He who inhibits these through the spirit, is the son of God. He taught us that the form of religion which was

being. For aye, this mystery had perplexed the wise men of old. They knew that there was some unknown power; some mysterious, internal essence; some unknown being that probably survived the shock of death; that, perhaps lived forever; that passes from time to time revealing himself to the world. But the revelation of the Holy Spirit, when he showed that the Great and Infinite Spirit, whom we worship as God, does descend to earth, or rather, becomes precipitated into matter as *sp.ks*, which become susceptible to growth in the structure of man,—so there arose a new mystery. How could the Infinite Spirit, the God of the external form and the divine *ip-si* be? This was a mystery that Christ the Spirit, revealed.

He showed us another important truth. It was the middle and inevitable relation which the spirit of man has to the body of the body in which it lives. He came back before the garments of clay were cast off. It is not necessary for us to search into those metaphysical questions he has just mentioned, but we must be able to explain and discover what had become of the body of Jesus. We know that more than two millions of the fairest and most admirable men, the chivalry of earth, were destroyed, slain in the wars of the past. We know that the world has been full of what had become of the body of Jesus. It is enough for us to know that Christ the Spirit came again; that he appeared in the midst of those who mourned for him. It is enough for us to know that he was the same who came to discover the Master, that his body was not there and as they walked to Emmaus in their great sorrow, their hearts bowed down with grief, and disappointment because their hopes had not been realized, but he came in the midst of the kingdom. Walking then, in sorrow and sadness, their eyes were opened, and they saw Christ the Spirit, and he talked with them.

and our eyes are holden, we have felt that the Comforters were angels; that Christ, the Spirit, the Comforter, has come to us in so many forms and cheered us with His love and grace, as we have felt the power of affection from those who have passed from our sight.

The world is full of scenes like these. We are passing on our walk to Emmaus with our eyes holden.

He came to teach us that he was but a man, and was not to be worshipped. He was not to be, as the Jews were, a God, but a man, the Son of Man, the Son of the Great Unknown. As a man, in the midst of his great agony he cried out, "My God, my God, why hast thou forsaken me?" This was the way of the world; the way of the human mind, when in the depths of suffering and agony. Agony was a beautiful triumph when he said, "Not unto thee, O Father, I will leave my soul."

Christ the Spirit never laid down a doctrinal system, nor enunciated a dogma. He never formed a creed, nor gave us a system. He never laid down a single stone on which we can build. His whole teaching may be summed up in one word, Love.

of the churches. He is not there, for they would not admit him. Were he to stand now at the doors of every church and beg for admission, with a few two-cent candles, he would be turned away. The Jew, clad in those coarse garments, with the torn faces there,—were these at the portals of a church of magnificence could only be turned away. He would then be cast out, and set away as far as he should; still more so if they saw the signs. If they worked that which their churches trumpet as the work of the Holy Spirit, they would be the power of the Spirit working in every one of them. Still more so, if they came in the form which our spirits have come, healing the sick and performing the signs which are the work of the Holy Spirit; they are divine. Still more so if he came working the very signs upon which they built up their churches. He started in the face of the church. He could not come unless he showed as they showed. He has no sole no man to say, with lighted candles and vestments and genuflections. He has no altar, and he has no sacrament. He could not go in there with his humble name. He could be cowed as he was formerly, sent among the priests and sinners. He would still be a man

[illegible]

I do not ask you, then, to form any system which shall recognize a God mapped out and defined and limited by any powers of man. Henceforth, it is enough for us to know that in the high realms of revelation, he is our Father. He is reaching down to us, that we may reach up to him; shall build up, in his image; that is, we are able now to comprehend. We wait, we pray. We labor for more, and as day by day more light is given to us, it only deepens our conviction that all good things are of God, and his power is made manifest in us as we are able to receive the light. This is all that he ever taught as of God. These we can afford to learn. But we have not yet found the high priest and the new ministry. Do not bid you bow down before any individual.

often mistake our way, but I think the All Father that his wisdom still remains, and that we must shall dare to think: when he shall turn from his spirit and spirit, and shall be the interpretation of the book, to his own reason, and dare to say for himself all these things, he shall abandon his wisdom, shall put away his wisdom, shall be the king of kings, and in humble reverence before the king of kings, acknowledge that: Christ the Spirit, was only revelation of the divine purpose, explaining the wisdom of the Father, and the wisdom of the Father demanded for all mankind, the true religion of God the Spirit.

We will wait, then, to discover the elements of wisdom, and for the new ministry, in the meantime, let us employ the knowledge we have, and cherish in the depths of our hearts the wisdom of God the Spirit.

The Lord is for our consolation that the Jews, old, preserved for so much of his real history, far more than our Christian brethren, who have mistaken his mission, so blindly worshiped the personality instead of the principle. In his name we have been so afraid of the Jews, and their persecutions, in the name of his spiritual existence, in the name of him who has shown us how I may walk, be the star of my path, shining in the darkness of the way. When the world bittes me with its teeth, and tests me with its temptations, I sit, and listen to their ministry, I will listen to his voice, and hear his spirit say unto me: "What is that to thee? follow thou me."

When the trials of life of griefs and joys
 And the trials of the world and of the
 Of the terrors of an ev'ril sea, he'll invite me
 The incomprehensible joys of a mystic hearer
 When they reach to me of the darkness of the
 Of the trials of the world and of the
 A judgment day, growing out of the mystic
 Of the ancients: when they would I pass upon
 Such mystic in the place of the light of the
 Of the trials of the world and of the
 Called me to stand, I will turn from them all,
 Listen to the voice of thine Spirit as he cries:
 Of the trials of the world and of the
 When they brand me with the name of the
 Of the trials of the world and of the
 The light into which Thou, oh, Father, hast call'd
 Me: when they would drive back our spirit from
 Of the trials of the world and of the
 When they bid us look no man's hand to help
 Of the trials of the world and of the
 Of dear shining ones that come from the bright

of the better land to beckon me onward; when they are endeavoring to drive back that might of darkness, I will be able to tell the power of faith; when there is nothing left in the world but darkness and misery; when they would drive back these blessed shining hosts, because they are fallible; because I, myself, mistake them; because I may be deceived, and therefore I will be able to knowledge which my teachers have left me, that I know not how to deal with them,—when they would do this, I may hear the voice of the Spirit of God, as it spoke in olden times, so clearly as I can hear the voice of the wind, that I will know I cannot mistake my way—I will listen only His voice, as he cries:

"What is that to thee? follow thou me."
When the God Spirit, no more through Christ
the man, so more through each individual
through the power of the divine life
ity, I shall see the day dawn when this new ministry
shall call men and women from the highway
and byways of life, and baptize them all with
Spirit into the order of Meekness. I may say
see the promise fulfilled here, but I shall stand
under the hills tops of the spiritual world; and I
hold the day coming.

BENEDICTIONS.

May the blessings of the Great Spirit be upon
us; may the guide and ministry of His angels
around us, lighting us in darkness and telling
us nearer to those who are called to follow
the Fatherhood.

MEDIUMSHIP AMONG THE MORMONS.

Questions Concerning Martin Harris and The Book of Mormon.

From the Salt Lake Tribune.

Editors Tribune:—I perceive by an article in the Journal of the 17th inst. that Martin Harris, one of the witnesses to the Book of Mormon, has arrived in our city, a fact which, I notice, the Tribune takes advantage of to make considerable capital. This circumstance has given rise to some queries in my mind, which I should like you to solve for me if possible. My questions are as follows:

1st.—Is what particular, if any, did Joseph Smith draw from the medium persons known as spiritual mediums in the State?

2d.—In what way was Joseph Smith operated upon in the translation of the Book of Mormon?

3d.—Can you give me any information concerning the "Urim and Thummim" by the aid of which Joseph Smith says he translated it?

4th.—What, in your opinion, was the nature of the phenomena which occurred to Martin Harris and the other witnesses?

5th.—By what means did Joseph Smith ascertain that those things which he translated, had divine authority more than the other persons known as spiritual mediums in the State? Did he have any particular like to have this last question cleared up, because it has always puzzled me to find out the foundations upon which the assertion of the Latter Day Saints of the mediumship of Joseph Smith is based? There are so many persons who claim to have been specially and divinely authorized to represent the Almighty, that it is an important question how Joseph Smith knew that his angels were divinely authorized than any others. Can you tell me?

Such answers as you can give to these questions, will much oblige

A Student of the Tribune.

We take great pleasure in answering these questions inasmuch as a great amount of ignorance exists concerning all matters of a spiritual kind. Even the bulk of the Latter-day Saints, including the priesthood, are profoundly ignorant of the nature of spiritual phenomena as we shall abundantly show. Not that they are unacquainted with the phenomena—they have seen much of that in their time (though not of late years), but they do not understand its philosophy. If such persons will patiently follow us in our answers, we think we can present some points which they have not before, and much about it. We will turn now to the first question, or that concerning—

JOSEPH SMITH AND MEDIUMSHIP.

This question is with regard to the difference between Joseph Smith and other persons now known as "Spiritual Mediums." We reply that, so far as the phenomena of spiritual manifestation went, there was no difference.

Joseph Smith was simply a medium, although not so perfect in his mediatic gifts as many persons now living. He saw spirits, comparatively speaking, on but a few occasions. So great has been the development of such power since his time that there are now hundreds of mediums who can see and talk with spiritual beings at any moment.

Speaking of his first vision, Joseph Smith says that "when he came to" he found himself "lying upon his back looking up into heaven." Evidently he had fallen into what is called a trance and had been unconscious for a time, just as all mediums are when perfectly in that condition. In receiving his revelations in after years we are told that he would lean his head upon his hands and get some one to write what he dictated the thoughts or inspirations which were passing through his mind, and how it was that this city will bear testimony that Joseph Smith received his revelations in this way.

The revelation on Polygamy came on this very principle, and this will explain how it is that the misconceptions of humanity get into the minds of mediums, and how it is that all inspirations are imperfect. All revelations, even if given by the divinest personage in existence, must be more or less human because of the imperfections of the vehicle through whom they are given. In this way it was that Moses, Elijah and others missed their own errors and barbarous ideas up with their inspirations, and put out the compound as "the word of the Lord." To pass impressionable revelations through a man's brain as in the case of Joseph Smith, is as difficult a task to execute perfectly as running a pure stream of water through a very muddy one—they will not mix. The man's own thoughts and ideas will more or less influence and color his inspirations. Hence the folly of those who worship the Book of Doctrine and Covenants or any other record of Revelations. All prophets from the highest to the lowest are subject to be misled as the vehicles for the transmission of ideas. It is precisely with inspirations as it is with ordinary light.

The light may be pure, in fact heaven's own golden sunlight, and as divine as any that radiates through the universe, but it will be tinged by the medium through which it passes, and become red, white, blue or green, according to the color of the glass, although it was pure white in the first instance. So it is with impressionable revelations; they are the most "risky" things in existence. If given by Jesus himself, they are liable to be warped and twisted in the brain of the prophet or medium. Imagine the folly of the world worshipping and tying itself down for all time to come to revelations coming simply as thoughts through the brain, as many of Joseph Smith's did! Ancient as well as modern revelations have come in this way. These are now breaking on the minds of the Latter-day Saints. They are beginning to understand that Joseph was a medium, and so far, different from no other. But he had, we contend, a far higher mission relating to humanity than the bulk of such men have. He was, however, not infallible on that account. Revelation was transmitted through him on the same principles and under the same natural difficulties and liabilities to error.

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of the Universe. It was not then understood, as it is now, that all the spiritual impressions or inspirations which good men and women have are produced by the influence of organized intelligences or departed spirits. When the spiritual personage who thus acts upon the brain of a mortal is called a "medium," it is very appropriate to call this influence the inspiration of the holy spirit, for it is "holy" and divine; but it is not the Holy Spirit in the sense in which those words are commonly understood.

Joseph Smith knew nothing about these facts. Like many people now in this Territory, and elsewhere, directly a vivid inspiration went through his brain, he concluded straightaway that it was God Almighty Himself from his throne addressing him. He saw no person, and being assured that the influence was something supernatural, feeling moreover that it was peaceful and good, concluded that it demonstrated impressions must be directly and immediately from the Almighty. That beings who have attained only a tolerable height of spiritual perfection could impart pleasurable and holy sensations, and even what are called the spiritual gifts, was not known to Joseph Smith at that time. Since then he has had it demonstrated to his satisfaction that departed but pure spirits can do all this. Hence, those spiritual manifestations which at one time were supposed to be produced directly and immediately by the Holy Ghost, are now known to be produced by the agency of spirits, and often times by our friends and relatives in the spirit world, who have the power to give us dreams, visions and inspirations according to the nature of our personal organization and their own advancement. It was not the policy of the Heavenly world to disguise Joseph Smith's mind on this point, but to leave him in the dark, and no material difference to such truths as he advocated, the idea that they were inspired by the wonderful and incomprehensible Holy Ghost gave them importance in the minds of the ignorant, who would have rejected the very same facts had they thought they were only the inspiration of perfected or highly progressed men.

Now, the Book of Mormon was "translated" by brain impressions produced on the mind of Joseph Smith by spiritual beings who stood by his side and impressed him with their thoughts. These impressions came upon his mind like vivid ideas which, like all other inspirational mediums, he had to clothe in his own language. Hence the want of grammar, the inflated style of some of the language, and the repetition with which the Book of Mormon abounds. And Joseph Smith being an educated man, these impressions would have been so differently worded that they would have made altogether another book, although the ideas would have been virtually the same.

THE "URIM AND THUMMIM."

We now turn to the question, What kind of thing was the "Urim and Thummim," and how did it operate? "Orson Pratt says that the "Urim and Thummim" consisted of two transparent crystals "set in two rims of a bow." The High Priests of ancient Israel made use of crystals of this kind into which, like Joseph Smith, they would gaze until certain spiritual truths were revealed to their minds. But neither the ancient prophets nor Joseph Smith had the least comprehension how the operation was brought about. Of course, both he and they attributed all they did not understand to the "power of God." The explanation of the phenomena is, however, simple enough. The "Urim and Thummim" were, in fact, just as the common Seer or "Peep Stone" does now-a-days. It helped to concentrate the brains so that it could be internally operated upon or controlled by spiritual beings. Many persons gaze into these "Seer Stones" until they see visions and various things, as they suppose, in the stone. The fact is that they are in the stone. The stone only helps them to see. The power is in the brain. There can be nothing in the stone; it simply, by assisting concentration of mind, helps to throw the looker into that condition in which his clairvoyant faculties are brought into action, and he sees what he wishes to see. The "Urim and Thummim" consisted of Seer Stones; and they assisted Joseph Smith's undeveloped mediatic powers, so that his spiritual guides could operate upon him; and there was nothing more miraculous about them than in the case of any other "Seer Stone." Joseph Smith would look into his "Urim and Thummim" until he would see words which he imagined were in the crystals themselves. In reality the words were in his brain, into which they were impressed when the focusing of his thoughts on the crystals had brought him into that proper condition to be assisted by the spiritual guides who were acting upon him. The curious fact was noticed by Joseph Smith himself, with regard to these crystals. He discovered that after a time he could translate without their aid. How was this? Like all other mediums, the "Seer Stones" were only necessary to help his spiritualistic development; when that was sufficient brought about they were no longer necessary.

A Jackson Davis, the Seer, tells us that for years he had to be thrown into the inspirational condition by the aid of an operator or mesmerizer. After a time he became so developed in his inspirations that he was able to enter the necessary condition by the force of his own will, when his mind was in a suitable state. This was the way with Joseph Smith and the "Urim and Thummim." It became unnecessary to him, because his inspirational qualities were developed by use. In Joseph Smith's language, "the Seer Stones" were "used" until he was able to do without them. "Urim and Thummim" any longer. A spiritual medium of our day who understands the phenomena, speaking of the same thing, would simply say—

"He became so developed that he no longer required any external aid to throw him into a spiritualistic condition, or one in which he could be acted upon."

MARTIN HARRIS AND HIS TESTIMONY.

The next question is as to the nature of the phenomena to which Martin Harris bears testimony. In Martin Harris's case, we have a very good example of the operation of the "Urim and Thummim." David Whitmer, and Oliver Cowdery were all mediums of a certain kind. They were all clairvoyants or natural Seers to a greater or less extent. They prayed together until they got into that condition which brought their clairvoyant powers into exercise; when the law of suggestion was put into operation, and the inspiring Joseph Smith, who told them certain things respecting the Book of Mormon. There is no particular wonder that they have never denied their testimony, because it was doubtless true; but there is nothing very astonishing about it; although it is true.

Now, the "Urim and Thummim" were, in fact, just as the common Seer or "Peep Stone" does now-a-days. It helped to concentrate the brains so that it could be internally operated upon or controlled by spiritual beings. Many persons gaze into these "Seer Stones" until they see visions and various things, as they suppose, in the stone. The fact is that they are in the stone. The stone only helps them to see. The power is in the brain. There can be nothing in the stone; it simply, by assisting concentration of mind, helps to throw the looker into that condition in which his clairvoyant faculties are brought into action, and he sees what he wishes to see. The "Urim and Thummim" consisted of Seer Stones; and they assisted Joseph Smith's undeveloped mediatic powers, so that his spiritual guides could operate upon him; and there was nothing more miraculous about them than in the case of any other "Seer Stone." Joseph Smith would look into his "Urim and Thummim" until he would see words which he imagined were in the crystals themselves. In reality the words were in his brain, into which they were impressed when the focusing of his thoughts on the crystals had brought him into that proper condition to be assisted by the spiritual guides who were acting upon him. The curious fact was noticed by Joseph Smith himself, with regard to these crystals. He discovered that after a time he could translate without their aid. How was this? Like all other mediums, the "Seer Stones" were only necessary to help his spiritualistic development; when that was sufficient brought about they were no longer necessary.

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on purely natural grounds, and there was nothing specially miraculous about it. Such manifestations are not, as we have ignorantly been led to suppose, the peculiar property of the Church of Latter-day Saints. They belong to all humanity, and are now occurring, in greater abundance than ever, in all parts of the world, and the spiritual aspiration of individuals, in every part of the civilized globe.

THE DIVINITY OF THE PRIESTHOOD.

We now come to the last, and perhaps, the most important of our correspondents' questions, because upon it the whole fabric of Mormonism stands or falls. Our readers will do well to read the question. In effect, it is as follows: Did Joseph Smith have any method of ascertaining that those beings who administered to him were more divinely authorized than those who claimed to be spiritual persons, who have claimed divine missions?

We can only answer this question by asking another. How can any one tell that any spiritual being or principle is divine? The answer must be that there is but one way to test the divinity of any message or professed inspiration, and that is by its quality. Joseph Smith had power to test his angels on another principle. There is a great deal of talk among the Latter-day Saints, about his having "keys" given to him; or, in other words, certain "signs and tokens," by which he could tell those spirits who belonged to the true order from the false. It is taught that there was a sort of divine Masonry among the angels who hold the priesthood, by which they can detect those who do not belong to their order. These who cannot give these signs correctly are supposed to be impostors. Now it is assumed that these secret signs were made up by Joseph Smith, and that he was able to escape deception from evil spirits, and hence it is argued that the authority of the priesthood is known to have come from a divine source. The folly of such an idea is seen at a glance. For even supposing that there are certain signs by which divine beings can be distinguished from evil ones, the question arises in the mind in a moment, how did Joseph Smith know that the angels who brought these "signs" was a divine being to start with? How did he know this angel did not deceive him? The angels' "signs" did not prove him true, for any body could bring "signs" and say they were divine. The starting-point needed, to ascertain how Joseph Smith knew the angel was true, who brought the "signs and tokens," because unless that was first proved, his signs could be worth nothing. If an angel brought Joseph Smith certain "key words and tokens" which he fully understood, and which he knew that he needed another angel to give him some tests by which he could discover the authority and truth of the one that brought the signs? And then would he have needed another angel to give him some further tests and keys? By which he could test the truth? Would he not have needed to have gone on testing upon which they supposed to be true "keys" or "tokens" of the priesthood told them (or those who ordained them) that they were divinely authorized. What does this amount to? It is only another way of saying that the being who brought them these tokens, told them that they were true, and that they were correct as for the whole of which they had to take his word. Where, then, does the authority of the orthodox priesthood rest? What does such divine authority amount to? A child can see that the "signs" have to be proved correct before they are of any use, and that the very thing which is to be proved, is proved true, would enable us to do without them.

If there is an idea of which a grown-up reasoning man ought to be ashamed, it is the notion that the God of the Universe and angelic beings have no better way of detecting devilish spirits and unauthorized beings, except by giving them secret words—that, in other words, they need such a puny imperfect thing as a species of Masonry by which to keep the evil and the pure apart. The facts in the case are, that all holy spiritual beings carry the evidence of their own purity and holiness, and that the same is true of the evil spirits. They breathe their goodness in their looks, their countenance, their speech; it impregnates the atmosphere which surrounds their persons. Pure spirits coming in contact with evil ones, feel as though they were being poisoned. They no more need the aid of signs and tokens to detect the degraded and devilish than we need gripe and tobacco to detect the whiskey-drinker and tobacco-smoker, whose breath infects the atmosphere around him. Spiritual beings have but to approach each other when, by the great laws of attraction and repulsion, they discover each other's quality. Even in this life, we can often times sense the presence of corrupt persons by their very atmosphere, when not a word is spoken. How much more is this the case in the other world, where men and women are disrobed of the flesh and spirit talks directly to spirit, and where every thought can be read by the nearest spiritual being. It is true, that the priesthood of Utah have remained tied down to the ignorant and empty paraphernalia of signs and tokens, and that they have not mastered the first and simplest facts of spirit-life; and that, in fact, they have lost their mission from the heavenly world, or they would certainly understand spiritualities better.

So much for the "Keys of the Kingdom." Many other points relied upon by the priesthood, as special evidences of the divinity of their system, are equally valueless. A great deal has been said of the "Priesthood" about the spiritual gifts which the Priesthood hold, and they have been referred to as so many evidences of divine favor.

Speaking with tongues, seeing visions, etc., have been testified to as most direct proofs of the divinity of the priesthood. But are they? Take the language for instance. It is a common thing to be a really peculiar to the organization of certain persons. Even the Latter-day Saints themselves have often noticed that some persons could hear while others could not; and that just as often as otherwise, the very best men in the church had the least of the "gift of hearing." This is true of the other spiritual gifts as being a special manifestation of God's favor was very remarkable and puzzling.

We now know how the laying on of hands to be a natural gift. Scores of men thus endowed are now devoting their whole lives to the business of healing, on the apostolic principle in this country. It is true that the cure in cases where healing is brought about in answer to prayer, and where no natural healer was present; but even in that case the healing is performed on the same principle. The healer in these instances is one of the benevolent ones in the other side of the veil who possesses the natural gift and exerts it through the organs of some one in the flesh, through whom he transmits the vitalizing influence. These heal-

ings prove nothing for the doctrine of those who hold of those who are healed.

And to with the gift of tongues. We have before us a certified list of dozens of ladies and gentlemen of reputation in the United States who, in the presence of special witnesses, have spoken in tongues. Robert Gray, a Quaker, and many other languages, which they were known to be perfectly ignorant of. We have the names and addresses of these persons with the certificates given, and lack of space alone prevents our publishing them.

The whole philosophy of speaking in tongues, too, is now understood. That which was once supposed to be brought about by a special and wonderful exertion of the "power of God," is now known to be produced by "entrancement." In other words, the person speaking in tongues is controlled by a spiritual personage who speaks, through his or her organization, the tongue of the spirit-world or some tongue with which the spirit was acquainted when in earth-life. The tongue may be produced by a celestial being—one of the ancient apostles, for instance, or it may be inspired by a religious fanatic of some kind who has got lost in the earth a year. In and of itself the tongue proves nothing. It may not be divine in its spirit or character or it may not. Anyway, it does not declare anything for the divinity of the priesthood who speak it. Yet these very healings, tongues, etc., are the foundation upon which thousands of Latter-day Saints have built, when the priesthood could them to engage in enterprises which their own judgment would not sanction. They remember the healing, the tongue or the vision, and think that surely their dictators must be God's priesthood or they would not have received such gifts in the Church. Little dreaming that at these manifestations are natural affairs and brought about, in thousands of cases, by spirits but very little superior to themselves.

That which will apply to healings and tongues, applies with equal force to dreams and visions. Spirits are natural laws, as simple as the laws of the spirit-world, and the wife is brought about, by which our guardian spirits, as well as the loved who have passed away, can impress us with dreams and visions, or by which they can fill us with a portion of their own happy influence.

As to prophecies, they are produced precisely as the gift of tongues. Some one in the spirit-life more or less advanced, who sees a little further into the future, or who knows he does, speaks his conceptions through the organization of some mediatic brother or sister. This is the reason why prophecies, which the "Seer Stones" have not given, are not given by himself, have so often partially failed in their fulfillment. The inspiring being was but human and therefore imperfect in his calculations.

In this manner we can sweep away the entire foundation upon which the absolute priestly system of Mormonism stands. It claims and is upheld by ignorance and they dissolve at a touch. Light is breaking in Utah. Truth is thundering at the gates of superstition; they must go down, and reason and enlightenment will march gloriously through. And in this Territory—the most iron-bound and mentally unchristianized any spot yet met with—the most independent and daring thinkers the world can produce. Joseph Smith's mission will have a new birth, and all the testimony his disciples have received from the invisible world will yet be found to have been pregnant with meaning and great purpose, although not that purpose or meaning which we in our ignorance supposed.

CURIOUS INCIDENTS.

Predictions.—A young Lady Entranced. LETTER FROM LYDIA H. DAKER.

DEAR JOURNAL.—Permit me to give your readers a little spice to the dish that Dr. Fahnestock and Underhill are treating your readers to.

In the wilds of our Texas Prairie, I have little to offer but the spontaneous growth of a self-made mediumship, not having had the benefit of magnetism, while learning the "better way."

I am not disposed to cavil about the word, "Animal Magnetism," and care not what it is called, but I can testify with the aid of the "Mistake," that I am often showed whilst in the unconscious trance, an electrical formation passing between myself and the spirit, producing the necessary conditions.

At one time, the spirit controlling came and endeavored to establish it, and merely formed a sufficient force to me to recognize that the reason why she could not do more, was in consequence of a derangement in my health, and she stepped before me and laid her hand upon the pit of the stomach and healed me, thereby establishing this magnetic current, then telling me to go home at such a time, for a son would be born to a sister, telling conditions of its birth, and I obeyed, and found the message true to the letter.

I could mention many singular cases, but leave them for a little amusing incident, independent of spirit control. When first developing as a medium, I was sitting daily with a very intelligent young lady, Mattie H., and who, though entirely ignorant of the fact, was a member of the Methodist Church. The moment she stepped into the circle of seekers, she fell stiff and rigid as a crane. Her sister came to me, to go to her and bring her away. I felt that I could, but feared to face the bigoted audience. I took the baby and sent Jennie. She returned without success, and we went her husband, and he also failed. Then she came a second effort, when I refused

all to no purpose. It was getting late, and my little charge, and went myself, eyes were turned upon me, as I had to pass nearly the whole length of the aisle, to the altar, and all gave way as I neared it, as if expecting to kneel, and not what I did. The moment I touched Mattie, her muscles relaxed, and I helped her first to a sitting position, and then raised her to her feet and led her out through the crowded house, she leaning heavily upon me, unable to speak, until a few yards from the door, when she exclaimed, "What Miss Lydia, can so much be done for me? I want to be cured."

I asked her if I knew what she meant? "I asked, 'Did you know what was the matter?' She replied, 'Yes; I knew I was under spirit control, that you could remove it.'"

I then told her by my spirit monitors, "a controlling medium," and very often controlled spirit that had her under influence; and at one time given a power over one controlling her, that was fearful, but at this time, I was in my normal condition, and made no particular effort of will to demonstrate her. The question was, what did this, if it was not magnetism in me?

And again, I have been showed another species of magnetism, that is designated "Planetary magnetism," and have been told that it is also a process of growth, as the forces to raise the sun from the Planet to the spirit, surrounding it, but increasing in the evolution of time, until it has met a like exhalation from the spirit sphere, when the two commingling,

form an atmosphere that inaugurates our present spiritual disintegration. I have a written message with diagrams given me, upon this, while under control, that fully answers the question, why we are now better able to communicate with spirit-life.

Original Poetry.

Written for the Religio-Philosophical Journal.

BY ELIZA A. PITTINGER.

Bound, bound, bound! It's an everlasting sound, Thrilling o'er the measured beat Of the country, town and vale, Of the dark forsaken aisle, And the dim and eager thronging of the densely-crowded street;

In a deep and solemn tone, And a melancholy moan, Comes the harsh, discordant wailing of this mournful monotone!

On, the most prophetic sound, Mournful, solemn and profound, On the great electric wire, Of the life-suspended lyre, From each key and thrilling octave rings a most discordant strain!

Bound, bound, bound! In an iron fetter bound! O'er the tottering child of genius in a web of fortune wound!

On, from out his life's cell May his soul triumphant rise, and in exultant mantle glow!

From the deepest depths of pain, Where the heavenly realm was late, In a grandly-dawning measure comes a deep prophetic strain!

From the hopeless cell of woe Such delightful raptures flow, That our

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

NOTED TO THE PHILOSOPHY

ROMANCE AND GENERAL REFORM

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S. S. JONES, PUBLISHER AND PROPRIETOR.

CHICAGO, OCTOBER 1, 1870.

VOL. IX.—NO. 2

NATIONAL CONVENTION.

Official Report of the Seventh Annual Meeting of the "American Association" of Spiritualists, held at Richmond, Ind., Sept. 20th, 21st and 22nd, 1870.

Photographically reported for the Religio-Philosophical Journal, by Henry C. Child, editor of Philadelphia Department, 401 Race St., Philadelphia, Pa.

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TUESDAY MORNING SESSION.

The President, Jonathan G. Wait, called the meeting to order. Song by Warren Harris of the Richmond Lyceum.

INVOCATION BY MRS. S. E. WARNER.

Oh, our God and our Father, and ye ministering spirits of peace and love, we ask that the inspiration from the higher and nobler realms of thought, may descend upon us to-day, to help us individually to fulfill the work that stretches out before us. Help us to prove by the acts of this Convention that we mean something beside talk. Help us to prove ourselves men and women, who dare to work out the great problem of life, commencing here to offer something to the world that shall be practical, and better than the church has been able to do. We feel the need of workers to-day. We want help for our lyceums. We want help for our people to-day. We want hands to clasp each other, to do away with crime and beggary, and destitution that has spread all over the land.

We ask now, more love, more inspiration, may fall upon this people that shall send its fire like the lightning to the Spiritualists all over the country, and enable them to do something more than has ever yet been outworked through humanity. Help us to know how to touch the heart and the brain, so that we may go away from this convention feeling that we have loved within ourselves and proving that we have grown stronger, wiser and purer to do life's great work. We ask these blessings for the sake of humanity.

Song by Mr. Harris, "Speak gently to the Erring."

The credentials of the delegates present; were read by the Secretary. (We shall present the list in full.)

On motion of Dr. Bailey, a committee of five were appointed a Business Committee.

The Chair appointed J. R. Robinson, of Ill.; Jacob Weaver, of Md.; Mrs. H. F. M. Brown, of Ill.; Oliver Stevens, of Ohio; Caroline H. Barnes, of Mich.; Moses Hall, of Ind.

On motion of Mrs. Brown, a Finance Committee was appointed—Peter F. Good, Ellen M. Child, Mrs. J. S. Fuller, Samuel Maxwell and Lucetta Mott Brown.

On motion of Dr. H. T. Child, the delegates from each state were requested to propose the name of one person to serve as a Committee on Resolutions.

On motion of Col. D. M. Fox, it was resolved that the delegates from each state, select one to serve on the Committee on Education, and one for a committee to Amend the Constitution.

The following report of the Board was then read and adopted, and referred to the appropriate committees:

SEVENTH ANNUAL REPORT OF THE BOARD OF TRUSTEES.

Another year freighted with vast possibilities,—with grand results to humanity, has passed away, and it becomes our duty to report a history of the Association for this period. At the last annual meeting, several important alterations were made in our constitution, one of which made a change in the terms of membership,—reducing the annual contributions from \$5.00 to \$1.00. It was believed by some that a much larger number of friends of the cause would be induced to contribute to its funds, and thus enable the Board to accomplish a greater work.

By the report of the Treasury, however, it will be seen that this was not the result. Under the circumstances the Board did not feel warranted in continuing any of their missioners, or employing others. It remains to be seen whether suspension of labor, like the fallow to the land, will result in a condition that shall enable it to produce better results during the coming years.

We do not believe that the mission of the American Association has been completed; on the contrary, we feel that much more labor is required. Years of patient toil, and earnest efforts will be required to develop its resources, and place it in a condition to perform its part in the grand movement which the spirit has inaugurated in our day.

The Board, as a representative of the Association, can do much without the hearty cooperation and sympathy of its members. Yet we are convinced, that as a part of the great machinery which is to move the world to higher and better conditions, this association has its place,—not to interfere in any manner with local or state organizations, but to foster and encourage the same, by promoting the general bond of union all over this continent.

The question, whether this Association is competent to sustain missionary labors in those fields where state organizations have not been established,—has not been fully settled. Our experience has been that in proportion to the number of local and state organizations, has been our success.

We recommend an amendment to our constitution, so that where state organizations exist, each local society or Progressive Lyceum, may recommend a member from its number to the State Society, and that society may be authorized to send such delegate to this association, so that every association and Progressive Ly-

ceum may be represented. Where there are no state societies, those local societies and Progressive Lyceums, may be represented in like manner in this body.

Next in importance to true, earnest sympathy, and a desire to promote our angel-born cause, is the liberal contribution of means by which the association may be enabled to carry forward its work.

We therefore, recommend the association to consider the best means of promoting harmony among ourselves, and for this purpose we suggest that some specific object be presented. It was hoped that the establishment of one or more colleges, under the care of Spiritualists, would form a basis of union on which the scattered elements and forces of Spiritualism might be united, so as to produce such practical results as would bless humanity.

The subject of education, in all its various ramifications, is of the first importance. Spiritualists know that not only this life, but all eternity, is to be devoted to the education and unfoldment of the human soul, and we know that upon proper care in the earlier career of humanity depends very much of the happiness and usefulness of after life.

The efforts of the friends in various places, for establishing and sustaining Children's Progressive Lyceums, have been in answer to this great humanitarian demand.

We think a portion of the labors of this meeting should be appropriated to the consideration of this highly important subject. Let us take counsel with each other here, and do all we can to encourage and strengthen our brothers and sisters, all over the land, to seek to carry forward this great work, the practical results of which must be apparent to all.

Of the progress of our cause during the past year we have abundant evidence. In many sections of the land, there has been a great increase in the spiritual manifestations,—in many places with those who are in no way connected with Spiritualism, and it is well for these that the Spiritualists who have been pioneers in this work, can aid them in solving the matter, and thus enable them to avoid much of the suffering which has resulted in all ages of the world, from ignorance and want of appreciation of the spiritual causes, which are everywhere operating around us.

The term of office, as Trustees, of George A. Bacon, of Mass., and Hannah F. M. Brown, of Ill., expire at this time.

Song by Mr. Harris.

Benediction by Miss Nettie Pease.

"Our Father, Power above all power, King over all kings; Thou all-pervading Principle of Intelligence, who art around, above, beneath, and within us; Thou whom men call God,—we praise Thee, oh, Thou fount of every blessing, Thou Great Cause of all causes,—we thank Thee for life and all its blessings. We praise Thee for the trials and shadows and the storms that have darkened life's path. We realize in the spirit of wisdom, that every trial and every sorrow has been as a ministering angel to lead us nearer to the fountain of Infinite Love and Wisdom. Our Father, we ask that Thou wilt give us greater love. We ask Thy ministering angels of light to meet us from day to day, that we may receive more power, more love, more truth. We ask that we may be made stronger to work for the glorious truth that we have received. And now may Thy light and Thy wisdom from above fall upon each and every one of us."

TUESDAY AFTERNOON SESSION.

Song by Moses Hall.

The Business Committee reported an order for the meeting this afternoon, evening, and tomorrow morning.

The delegates reported the following for the Committee

ON EDUCATION:

Vermont—Sabin Scott.
Massachusetts—Geo. A. Bacon.
Connecticut—Sophronia E. Warner.
New Jersey—Geo. A. Haskell, M. D.
Pennsylvania—Elen M. Child.
Maryland—Wm. Leonard.
Delaware—Robert L. Smith.
Ohio—Mary Graham.
Indiana—Moses Hall.
Michigan—Susan S. Wait.
Illinois—Lou H. Kimball.
Minnesota—Abbie Rowley.
Louisiana—Jennie Ferris.

ON RESOLUTIONS:

Vermont—Sabin Scott.
Massachusetts—Geo. A. Bacon.
Connecticut—Sophronia E. Warner.
New Jersey—Peter F. Good.
Pennsylvania—Elen M. Child.
Maryland—Wm. Leonard.
Delaware—Robert L. Smith.
Ohio—John R. Robinson.
Indiana—John R. Robinson.
Michigan—John R. Robinson.
Illinois—John R. Robinson.
Minnesota—Samuel A. Thomas, M. D.
Indiana—Dan W. Hall.
Ohio—Sophia E. Lynn.
Louisiana—Jennie Ferris.

ON AMENDMENT OF THE CONSTITUTION.

Vermont—Sabin Scott.
Massachusetts—Geo. A. Bacon.
Connecticut—Sophronia E. Warner.
New Jersey—Peter F. Good.
Pennsylvania—Elen M. Child.
Maryland—Wm. Leonard.
Delaware—Robert L. Smith.
Ohio—Levi Weaver.
Indiana—Lorenzo D. Wilson.
Michigan—Dorus M. Fox.
Ohio—Addison A. Wheelock.
Illinois—John R. Robinson.
Minnesota—Dr. James K. Bailey.
Louisiana—Jennie Ferris.

CONFERENCE.

Addresses by Daniel Hull, Mr. Shaffer, Dr. Child, Cephas B. Lynn, Mr. Woodworth, Moses Hall, Hannah Brown, Jonathan G. Wait, Alice Tyson, John Sybrandt, Mary Clark Thomas, Mrs. Hamilton.

On motion of Dr. Child a Committee of two was appointed to prepare a notice of our friend and brother, Henry C. Wright.

On motion of Ellen M. Child, Committee was appointed to prepare an address on the subject of Equal Rights. Ellen M. Child, Agnes Cook, and H. F. Brown were appointed. On motion, Jonathan G. Wait and Addie L. Ballou were added.

Mrs. Sophronia E. Warner, of the Committee on Amendments, made a report, which was returned back to them.

Address by Mrs. S. E. Warner, which will be written out for the JOURNAL hereafter.

The Committee on Amendments reported the following amendment, which was adopted:

ARTICLE V.—Trustees.

Sec. 1. The Board of Trustees shall have control of all business matters of the Association; they shall meet quarterly for the transaction of business, at such places as they may determine from time to time. Three members shall constitute a quorum for the transaction of business, provided that their action shall be submitted to the members of the Board not present, and if a majority of the Board approve of the same, it shall become valid, and provided further that no business shall be undertaken by the Trustees involving the expenditure of money unless the Association has previously approved the purpose thereof to be legitimate.

They further report an amendment to Section 2, of Article VII, on Representation:

"That we retain the present basis of representation, recommending to the direct states, which have State or Territorial organizations, that the lyceums be allowed the same representation as the state conventions or societies, and in states and territories where no general organization exists, every society, and lyceum be invited to send one delegate to the National Convention."

On motion of Dr. H. T. Child, this was referred back to the Committee, with instructions to report in accordance with Section 19, of Article VII, basing the representation upon the ratio of Membership Spiritualists in different localities.

EVENING SESSION.

Song by Mr. Harris.

Address by Addie L. Ballou, which will be written out for the JOURNAL.

Address by Moses Hall.

Second Day, Wednesday Morning, Sept. 21, 1870.

CONFERENCE.

Opening Invocation by Mrs. Colby.

Addresses by H. T. Child, M. D., Mr. Schaeffer, Agnes Cook, Mrs. Clark, Fiebert Doherty, John Sybrandt, Mrs. Mollers, James A. Hudson, Sabin Scott and Peter F. Good.

MORNING SESSION, 2ND DAY.—LIST OF DELEGATES.

Vermont—Sabin Scott.
Massachusetts—Geo. A. Bacon.
Connecticut—Sophronia E. Warner.
New Jersey—Peter F. Good, A. Jackson Davis, Geo. Haskell, M. D., Stacy Taylor, Dr. David W. Allen, Orion Packard.
Pennsylvania—Henry T. Child, M. D., Elen M. Child, Clayton B. Rogers, Sarah T. Rogers, Alice Tyson, Mary Allen G. Haller, Dr. Beck, Margaret Hubbert, Amelia Colby, Little A. Stratton, Byron Reed, Fisher Doherty and Mary Thomas Clark.
Illinois—John R. Robinson, John Sybrandt, Eliza J. Shaw, Frances A. Logan, Alexander Andrews, John W. Free, John E. Titus, Eliza A. Spencer, Mrs. J. R. Robinson, Lou H. Kimball, Addie L. Ballou, Mrs. W. H. Arnold, Mrs. J. L. Hunt, Mrs. J. S. Fuller, Mrs. J. Free, Mrs. Hattie Davis, Jesse Webster, and Ebenezer Hanco.
Delaware—Robert L. Smith.
Maryland—John R. Robinson, John Sybrandt, Eliza J. Shaw, Frances A. Logan, Alexander Andrews, John W. Free, John E. Titus, Eliza A. Spencer, Mrs. J. R. Robinson, Lou H. Kimball, Addie L. Ballou, Mrs. W. H. Arnold, Mrs. J. L. Hunt, Mrs. J. S. Fuller, Mrs. J. Free, Mrs. Hattie Davis, Jesse Webster, and Ebenezer Hanco.
Ohio—Addison A. Wheelock, Cephas B. Lynn, Louis Mollers, Mary Ella W. Reed, Henry Reed, Ida Reed, John K. Richards, Joseph B. Burr, Mary Graham, Henrietta P. Green, Emma H. Carter, William W. Ward, Rosanna Ward, Geo. Brown, Thomas Peacock, Daniel H. Schaeffer and Oliver Stevens.
Minnesota—Dr. Samuel A. Thomas, Dr. James K. Bailey, Mary S. Thomas and Abbie W. Rowley.
Louisiana—Mrs. Jennie Ferris.
Kansas—Emma Steele Pillsbury.
California—Hannah F. M. Brown.
Iowa—James Edward McKersham and Susan McKersham.

The following letter from James M. Peebles, was read and directed to be placed on the records of the association.

Chicago, Ill., Sept. 21, 1870.

HON. J. G. WRIGHT, PRESIDENT AMERICAN ASSOCIATION OF SPIRITUALISTS.

Immediately after receiving, some ten days since, to attend

the Seventh National Association of Spiritualists, I prepared an address to deliver upon the occasion, under the following captions:

1. Spirit Phenomena and their uses.

2. The Spiritual Philosophy and Doctrines with their tendencies.

3. The Practical and its pressing necessities.

A sudden illness prevented my attendance. None are as disappointed as myself; but while absent in body, writing these lines in bed, I am with you in spirit, and I trust the good angels under the providence of God, are showering upon you the sweet inspiration of harmony, peace and fraternal feelings of mutual good will.

"It was not built in a day." It took the great Columbus seventeen years of life to discover the ships that enabled him to discover a new world. If the National Association has not accomplished all that its most sanguine friends desired, should it be abandoned? Could wisdom dictate such a rule retrogressive step? If this Association thus far has not been, or is not what it ought to be, "stick," as Senator Sumner said to Stanton, and make it what it ought to be.

Organization, God's method, is life. Disorganization is death. Each dual individuality is an organization. Is not the family organization well? Are not lyceum organizations, local organizations, and state organizations well? Then why not a National Association, or organization composed of our best men and women, constituting a sort of moral Sanhedrin to counsel together upon practical matters, such as the uses and abuses of Spiritualism; such as Universities and all educational interests, missionary enterprises, tract distributions, lyceum movements, religious culture and affiliation with Free Religionists, radical Unitarians, and all Liberalists laboring for the emancipation and redemption of humanity. It is time there was union among ourselves, and a genuine union of all liberal forces.

There may be little intellectual assimilation; there may be diverse elements, but upon the broad principles of the Divine Existence, the brotherhood of humanity; the ministry of angels; the uplifting law of progress; the importance of religious consecration to the good, the beautiful and the true, and the necessity of pure lives to secure happiness in any world—upon these principles, as a basis, summed by the genuine heart fellowship, may all noble souls stand, pulse-beating to pulse, a solid phalanx of workers, with the good of earth and the angelic of the heavens!

My heart warms towards you, and all the earnest liberalists of the country—aye, of all countries, for the universe is my home. I trust the present National Association will pass a resolution, asking the nations in the name of justice and humanity, to settle their disputes by diplomacy, arbitration, or congress of nations, rather than by such wholesale butchery and bloodshed, as is now consuming the vineyards of France.

Further, acquainted with Spiritualists in Asia Minor, Constantinople, Smyrna, Greece, Sicily, Italy, Germany, France, England, Ireland, and Scotland, I think the time has fully come for the calling of a World's Spiritualists Convention, to meet in London, New York or Paris, a year from this fall, or the following Spring. Let such a resolution be passed. It will tend to fraternity and harmony.

Most truly thine,

J. M. PEEBLES.

A letter from George E. Haddock was read and referred to the Business Committee.

The committee on Amendments of the Constitution reported an amendment, striking out Section 19, of Article VII, and substituting the following, as "Section 5, c. 1."

Each active state and territorial organization of Spiritualists, within the limits of the United States of America, shall be entitled to one delegate for each fractional fifty members of said organization, and of each working lyceum, society, and each Progressive Lyceum, within the boundaries of such state or territory, provided that only one general organization shall be entitled to representation from any state or territory.

Each Province of the American Continent, shall be entitled to one delegate for each working association within its limits, and the District of Columbia, to two delegates,—each active local society, and each Progressive Lyceum of any state, Territory or Province, which has no general association, shall be entitled to one delegate.

They also proposed to strike out the word "last" in Article 9th, and leave a blank so that it will read:

"The Annual Meetings of this Association will be held, commencing the—Tuesday in September, in each and every year, at such places as the Trustees may appoint."

Mrs. Brown from the Committee on that subject, presented the following:

HENRY C. WRIGHT.

Another worker has gone to the Morning Land. Henry C. Wright was the pioneer's friend; the children's friend; the world's friend. He knew no North; no South; no sex of soul. Where his words of comfort and warning were needed, they fell like peace on stormy Galilee.

In the going of Henry C. Wright, we have not lost a friend or helper, he is still with us, working on, as in the past.

We thank him for leaving to us a rich legacy of good words and works. We bless him for his blessing. We are stronger for his strength; braver for his courage; better for his having lived among us.

Let us in memory of him, be faithful to principles; true to ourselves; strive to gain the heights where he now stands, thereby proving ourselves worthy the fellowship of Henry C. Wright.

She stated that Dr. H. T. Child had also prepared a short article, and it was also read as follows:

Report of Dr. H. T. Child on Henry C. Wright.

In the beautiful fulfillment of the great law of progress, our friend and brother, Henry C. Wright, has been promoted from the school of earth to that of the higher.

After a long life of faithful devotion to God through humanity, this blessed change has come to him. We know that he needs no eulogy from us.

We are impressed with the solemn fact that a life devoted to the interests of mankind, and the reception and unfoldment of truth, was not only a blessing to him in time, and now on the shores of the land of the spirits, but that is a rich legacy bequeathed to humanity.

To day we hear the cheering notes of his voice sounding across the narrow stream that divides us, saying:

"Be faithful to principle; be true to your own highest convictions of right; stand up firmly for these, though anathemas and persecutions fall upon you."

"Make yourselves true men and women, by standing upon the rock of eternal principles; and you need have no fear of gods, angels, men or devils."

"In so far as I have been faithful to principle, I would have you go and do likewise. Set up no idols of men or gods, but bow down alone at the shrine of eternal truth and right, and your lives shall become glorious, your mission godlike, and your transit to the inner life, like my own, be peaceful, happy, and triumphant."

WONDERFUL TEST.

Mrs. H. F. M. Brown now gave a very interesting account of her visit in Colorado and California, after which Mrs. Mollers was invited on the platform, and making her arm bare, after a few moments the names of Henry C. Child and Mary C. Wait appeared in red letters on the arm, and were witnessed by the audience.

Written for the Religio-Philosophical Journal.

What the Angels Tell us.

Read Before the Convention in Farmington, June 26th, 1870.

BY MRS. H. E. POPE.

They come to tell us that man has long been led by the priests in the path of wrong; that if we look we shall surely find, that they are the blind ones leading the blind. But their robes are past, their wings are broke, and we no more wear Theology's yoke.

They come to tell us, our earthly life, the full of contention, war and strife, is a training school for the spirit here; and the knowledge gained in the earthly sphere, if rightly used, is of use to the spirit here. When we shall experience the second birth, they give the lie to that tale of old, that the heavenlies are a better land, and that like a scroll shall unroll away, and the islands see in that dreadful day, that the sun shall be dark, and the moon be red, and the angry sea shall give up its dead.

And they say it is false that the God of love should send from his clerical home above His only Son, to be tortured and tried, And then, at last, to be crucified. To save mankind—who would be saved; Or that instant or a man be wholly depraved.

But it shall be as that man, in the coming time, Shall be saved by a life divine; That in the future our spirit's dwell, In the land of the living, where we shall dwell, And high up the mount of progression climb When we bid adieu to the scenes of time.

They come to tell of that beautiful land, Where the loved and the lost form a happy band, Where flowers no'er fade, or the wild winds roar, If the breakers dash on that perilous shore, And our hearts are glad that the angels come And visit us here in our earthly home.

They come to tell us of homes so bright, Where the loved are formed of transcendent light; From foundations close to the tower high They gleam like stars in the midnight sky; And our hearts rejoice, that when life is past, We shall reach that haven of rest at last.

There are flower-gemmed oases on the other side, That are rich with beauty,—the angels' pride; And the air is fragrant with perfume From the thousand sweet flowers ever in bloom; And they say these homes are for you and I, And we go to them in the sweet "By-and-by."

And oh as we sit and pensively dream, In our inmost soul we feel the gleam Of the sunlight that falls on the golden strand, And we long to go to that beautiful land, While our earthly clouds the music so weird and dim Of the grand old notes of eternity's hymn.

And we wonder and muse how the songs can come From the land of the lost—the spirit's home; And a voice comes down from that land afar, "When we entered we left the bright glad star; That you in the future should doubt no more That we had passed on to the other shore."

And now, if we wish, we can build a bridge, That shall reach from earth to the "golden ridge," We may stretch our feet on the path we see, And by doing so catch the music so weird and free, And on the structure will come and go Beautiful angels with robes of snow.

We have but to wish from our innermost soul, That they will come to us from the blessed goal, And that we may live so pure and true, That they'll be attracted to us and I, And by doing so catch the music so weird and free, We shall build this bridge—a beautiful span.

And the angels say they are glad to come.

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A Search After God.

NUMBER EIGHT.

The Magnitude of the Question—Is God a Mathematician?—Where is the God who Claims the Authority of Evil—The Serpent's part of God—Mary Gladden.

Continued from last week.

Will may it be asked, that whether amidst the awful chaos of ideas and different forms of religious worship, there can be discerned one ray of light bearing upon it? The answer is, that amidst all these conflicting opinions, this interminable chaos of contradictory assertions, can we unfold the nature of that Being who is supposed to be omnipotent, omniscient and omnipresent? Has his person ever been seen, his voice heard, or his nature in any way unfolded? Is he a mechanic, and did he construct those magnificent worlds that move with terrific speed through the regions of space, the light of which would require millions of years to reach the earth? Did he take his slate and pencil, and in accordance with the rules of arithmetic, assign each a place, and mark out the orbit it should follow throughout all eternity? Did he understand the rules of Kepler in regard to certain laws that govern the movements of all the worlds of space, that the orbits of planets are regular ellipses, in one foci of which the sun is placed; that the time occupied by any planet in describing any given arc of its orbit, is always as the area of sectors formed by straight lines drawn from the beginning and end of the arc to the sun, as a centre; that the time required for light to travel to this earth from the sun, could be calculated from the eclipses of Jupiter's satellites; that the distance of the moon from the earth could be determined by the aid of a copper cent held a certain distance from the eye; that the squares of the periods of the planets' revolution vary, as the cubes of their distance from the sun—did God, the Divine Architect, understand all this, and slate in hand, determine the distance that the earth shall be placed from the sun?

Is he a mathematician? Does he work in accordance with rules? Does he, with automatic regularity, assign each of those brilliant stars that stud the sky the position that it shall occupy among the moving hosts that surround us? Does God geometrize, or understand the nature of tangents, cotangents, algebraic formulas, and those complex rules which enable man to determine the distance of the fixed stars?

When a whirlwind or tornado starts on its errand of destruction, did he calculate with his pencil in hand the path it would follow, for it is well known that these fends of destruction, these kings of the air, when they are launched forth by some unseen force, invariably describe a parabolic curve, like a planet in its orbit? Does God understand this, and in all his movements obey those rules that the mathematician has discovered? Or is all this blind chance? Is it the result of Emerson's Order, Hudson Tuttle's Inherent Law of Matter, the Vedas' Evolution from the Eternal Supreme Soul, or Thomas Gales Foster's idea that "matter is another form of God?"

What a chaos of ideas! What a confusion of tongues! What different conclusions! Plato says God geometrizes, and Davis makes him out a skillful mathematician, while Beecher says he is a being in heaven.

Is he a personal Being? As my, "It was a mighty etc." so it must have been who first discovered those rules that unfold the relation of one body in space to all the rest. Davis makes God a skillful mathematician, who originated all those complex rules that relate to the government of worlds and systems of worlds. He, to some extent, personifies God.

Make him a mathematician, and at once he becomes a personal being, only a mighty mole, or a man on a large scale. However, one thing is sure, there seems to be a certain degree of order maintained in the regions of space; no more perfect, however, than that maintained here among the children of earth. Occasionally a world is wrecked, burned up, and perishes like a will-o'-the-wisp before the astonished gaze of man. A few years ago a star in the course of a few months disappeared from the regions of the constellation Andromeda. Worlds are constantly being wrecked, disintegrated and reformed. Accidents happen in the regions of space, as well as here.

God, the enlarged man of Davis, and other speculative philosophers, fails to have everything move in accordance with the rules of mathematics, and hence a wreck is the result. Descartes, however, has God in all things, and says, "He has extent, as we say of fire contained in a piece of iron, which has not, properly speaking, any other extension than that of iron itself."

Spinoza, however, declares that the universe is only an emanation from God; that we see everything in God; that everything we see is only God.

Mrs. Constant, in emphatic language, declares: "We are God, you are God; we are all parts of the same infinite God-head."

Thomas Gales Foster declares that by the aid of matter, God's thoughts are given forth.

Maria M. King asserts that the "Divine mind required a medium through which to act upon matter; this medium is the electric force. This force is the link which connects the Divine Principle with the Divine Mind. Nature's forces, life-principles are the Soul Principle of Divinity, as the Soul Principle of all organized forms is the life-motive power of those forms."

Will it not become bewildered amidst this chaos of ideas, this endless conflict of opinion, and like a mariner at sea, without compass or rudder, be wrecked and cast upon some desert coast, declaring in our anguish, *There is no God!* No Divine Architect controlling the prancing steeds of space! No organizer and sustainer of this mighty machinery, the complex motions of which excite within us the wildest enthusiasm!

Lost! are we? Confused amidst the wild jargon of tongues, the conflict of opinions, the wild conclusions and sayings of the different sects that still live, or those that came forth in the past, and abiding an uncertain light for a brief period, passed away, leaving behind them only the fleeting shadows of speculative brains!

In this wild search, an adventure of another speculative person, who, yearning to do what others have signally failed to accomplish, equips himself for a Search After God, hunting for him everywhere—in the traditions of the past, in the clash of arms, in the formation of worlds and systems of worlds, in those mathematical rules that govern the planets and the terrific whirlwind as well,—in the p sistent, burning, seething, irritating, health-destroying cesspools of life,—in poverty, in the pale cheek and dim eye, overworked, weary body; yes, searching for him amidst all conditions of life; in health and sickness; in the well-formed man, whose body is strong and robust, health tingling in his veins, like the sweet chiming of the morning bell; and in the miserable cripple, whose eyes are like lightning-bugs, cheeks expressive as a buckwheat cake, form distorted, and mind full of fish hooks, and who is a wild weed that everybody is disgusted with, and says it were better if he would die?

Yes, amidst this chaos of ideas, shall we cry again, "Watchman, what of the night?" Are we bewildered? Do the lightnings flash, the thunders roar around us, and the waves of discord swell up, mountain high, and do we stand fearless and undaunted, knowing that we shall not be wrecked? Do we tremble as we look at that raving maniac, that harlot, who died in St. Louis a few months since, and who saw the spirit of him who seduced her years ago at her bedside, his presence causing untold pains of anguish,—do we tremble when we try to see God in that fevered brain, that wild, glaring eye, those big round tears that come forth from the fountain of her soul, that expression of terror and dismay,—do we tremble as we look in the garden of her soul, and see the flowers, the beautiful flowers, that were there when she put her arm around the neck of her lover and pressed her lips to his, and then surrendered all that was noble and pure in her to his use,—do we then tremble, as we see that confiding girl, whose knees were as pure as the dew-drop that comes from heaven to sleep in the affectionate embrace of a rainbow-tinted flower, surrender herself to one she devotedly and truly loved,—do we tremble as we see Sarah Gladstone, behold her character as white as the undivided snow on the mountain top, and see her white arms around the neck of James Lenox, and her cheeks pressed to his,—do we tremble as we see one so pure, so noble, so lovely, reposing confidence in a man, and then see her nature become distorted, like the gnarled oak, the wild weed, the rheumatic, palsied body,—do we tremble as we try to discern through this dark cloud, Delity?

Can we discover God through the black, tempestuous mists of sin and licentiousness that rise up like a serpent from the cesspools of man's depraved, dishonest, yes, poisonous heart, and close within its slimy embrace a pure, noble woman like Mary Gladstone, and closing its coils, spoil all the noble traits of her character, and who was in her—came induced to exclaim:

"So you've come! you've come, have you, to complete your work. But I have got friends now. I am no longer at your control. Oh, how

I hate you, you bad, wicked, bloody-minded man! You ruined me body and soul, but now I am free. Keep off, you damned villain!" (See Journal of June 4th.)

She soon after died, her lips softly muttering the plaintive words, "It's almost morning now."

Through this dark halo of sin and licentiousness, can we discern God? As we can see the beauties of the eclipses through a smoked glass, so, perhaps, in the hell of civil life, where purity is put in the hopper and ground into vice, where wealth is made to subvert the passions, where virtue vanishes like an angel's whisper on a celestial breeze, we can discern more plainly the character of that Being for whom we are searching.

We are appalled at no difficulty, no obscure intimidation us. We venture into all conditions of life to find God.

That cloud of vice, that rises like a boa constrictor over the cess-pool of civil life, where murder, licentiousness, and sins of all shades are collected, and cooling itself, presenting its loathsome all-yeague for mortals to gaze upon! Is a good medium through which to find God? Look at its slimy body, at the forked tongue, at the large scales on its skin, at the poisonous effluvia that issue from its mouth, as it coils and uncoils itself, and raises its head to gaze for some victim that has virtue nestling in the heart, which it can leave its forked tongue, for it is known, that virtue is the food of vice; poverty many times the ally of the worst; and that hellish serpent evinces the ultimate pleasure as it proceeds on its work of destruction, extracting from pure human nature all its sweetness, leaving nothing but a skeleton of blasted hopes to show significantly the results of its labors. Shall we look for God through that serpent, Evil? See its forked tongue, living virtue from a pure heart, and then see its eyes glisten with satisfaction, and its tail wag with delight! Shall we search for God in that mouth, the poisonous effluvia of which casts a dark cloud over the fairest prospects of man? Perhaps we can discern him in that bellish tooth, the touch of which would send prison to the vitals of the strongest man. Then, see it coil itself around Sarah Gladstone, and as she presses her sweet lips to those of James Lenox, and puts her soft arms around his neck, and breathes upon him the influence of her angelic nature, see it raise its head in delight, and its eyes sparkle with joy, knowing that she will soon be changed, her whole nature resembling a wild, poisonous weed! Miserable serpent, with glaring eyes, and open mouth—AWAY! You will WRECK us, send our craft to the bottom of the sea of speculative philosophy, and leave us a poor outcast on some desert island—AWAY! Who can see God in you? What! God in that poisonous effluvia, in those fangs, in that forked tongue, in that slimy body? Emerson, where is your "order?" Davis, where is your mathematics? Mrs. J. H. Constant, "We are God, you are God, we are all parts of the same infinite God-head!" Beh—li—all of it bosh! But where is the sense in this, that

"All matter is God's tongue,
And from its motion God's thoughts are sent;
The realms of space are his cottage bars,
And the music notes are the ends and stars."

Davis saw God in the flower with its five stamens, with its calyx and corol five-parted, and he could demonstrate his existence therefrom, and in his wild enthusiasm he exclaimed, "God GEOMETRIZES!" Does he geometrize in the serpent? Did he geometrize when it raised its poisonous head to lave virtue in a human heart? Did he geometrize when he made that man a cripple, pale in every joint, anguish in every fiber of his heart, and not a moment's enjoyment in all his life? Are we wrecked amidst this strife? Can we sail past this monster, this serpent, in our Search after God? Its mouth is wide open,—we look into its body, and we see human hearts, skeletons of blasted hopes, the widow's cry and the orphan's moans, and as we approach it, it stares upon us, and says, "Back, child! you are on a wild adventure," and then repeats in measured accents, the words of Mrs. Constant, "We are—God—You are—God—We are all—parts of the same—infinite—God-head!" and as he says those words, he laughs and frisks his tail, and a stream of poisonous effluvia escapes from his mouth, on which I see the words of that profound scholar and logician, Emerson, "It is order that did all this." Not yet satisfied, he raises his head, shows his forked tongue, and poisonous teeth, and then quotes the saying of Hudson Tuttle,—"A rock, a tree, or insect,—is—as sacred—as God"—being a part of him,—or a portion of his works?" We are appalled at the scene, and then amidst the wild confusion, it opens its mouth, and we see the poor body of Sarah Gladstone, and on her lips the sweet words, "It's almost morning now," and then it turns its head toward us again, and with all the dignity of a German savant, says, in the language of Davis: "God GEOMETRIZES!" It then adopts the reasoning of Davis in regard to flowers providing the existence of a God, "My mouth," it continues, "has five poisonous fangs, (stamens), my tongue (corol) is five-parted, and my tail (calyx) five-pointed. All serpents of this character resemble me in every particular, therefore, 'Now let us suppose that every one like me is produced by a cause that cannot count, what are the mathematical chances against this combination of five, three times in a single being like myself!'"

REASONING OF ANDREW JACKSON DAVIS.

"We will make our next comparisons in that science so charming to all lovers of Nature. Not over-smoky fancies, or in darkened chambers will we read this division of our lecture; but out among the alien starhood of sweet-scented flowers, where the blue-eyed heaven smiles love down in our faces, and the winds whisper through our sunny hair."

The first ten classes of Linnaeus are arranged simply according to the number of stamens in each flower.

Let us analyze a flower of the tobacco plant. It is of the fifth class and of course has five stamens. Its corol has five parts, and the calyx five

points. It is so with every tobacco plant on the earth. It ever was, and will ever remain so.

Now let us suppose that every flower is produced by a Cause that cannot count; what are the mathematical chances against this combination of five, three times in a single flower? The answer is obviously: "One hundred and twenty-five!" while the chances against a like combination in two flowers amount to the great sum of fifteen thousand six hundred and twenty-five.

Let the atheist answer me, What must the chances be in one large field? In all the fields throughout the world during one solar summer? And extending the view still wider, so as to embrace all the summers ever shed by yonder bright sun?

He who can shut his eyes to the overwhelming force of this demonstration, deserves never more a single glimpse of the green fields, with their crowns of golden bouquets waving in their own perfume.

"Great God! Heavenly Father! Supreme Ruler of the Universe! Divine Element, where art thou? I am troubled!"

And as this serpent ceased its spitting, we see it wind itself around one of the fairest daughters of earth. O, how pure she was, and as we write this, she stands before us, with eyes of a deep blue, resembling the sky when the last rays of the sun are kissing it. Her cheeks of rosy hue, tell a grander tale than the rainbow that arches the entire heavens. Her Auburn ringlets fall in graceful profusion over her shoulder, and as she smiles the windows of her soul fly open, and we behold nestling there, gems sparkling with purity. Her lips just tinged with orange-color, and her breath as sweet as the flower, she stands before us, and our soul moves forth in loving sympathy for one so pure and good, and we gaze upon her with unfeigned emotions of delight. "Noble creature, we love you, and would save you from the doom that awaits you, but can not! 'God geometrizes,' and the serpent forms a CIRCLE around you."

With cheeks resting on the shoulder of one she loved, and her arms caressing him, she passes gradually into the jaws of the serpent, and disappears; and as we stand gazing on the scene, our eyes glistening with tears and our soul heaving with agony, we cast our eyes around, and cry again, "Watchman, what of the night?" Lost! Out on the mid ocean, our compass vanishes, and our chart is no longer a guide, the directions of prominent men of the present and past only confuse us, and shall we kneel and pray—bow down in reverential prayer? Lost! almost wrecked! and are our efforts to prove fruitless? We will kneel in prayer. O, Almighty God (if you have an existence) lift the veil that overshadows our pathway, and allow us to proceed on our voyage of discovery. For days the lightnings have flashed, the thunders roared, the rain poured down in torrents, and the waves rolled mountain high, while an impetuous mist has encompassed us. O, Heavenly Father (if you geometrize) hear the voice of your child, encompassed with danger on all sides! Drive away the dark clouds; still the thunders; calm the storm; purify the elements; renew our energy; dissipate the lurid clouds, and allow us to proceed! With that serpent before us, we can proceed no further on our voyage of discovery, and our search will be fruitless. Oh, God, (if Emerson's order did it do this) assist us, in this the perilous hour of our existence, and so direct us that we can land our frail bark by your side, and have the honor of first discovering you! AMEN.

We rise from our knees; that serpent is still there. Its body glistens with the sayings of prominent men, and it laughs at us, insults us, threatens us, and in plain language tells us to proceed no further. We stand like the philosopher by the sea shore, and as he picks up a pebble, he only catches a glimpse of the boundless number before him. We have gathered many pebbles—many sayings, and a boundless expanse opens before us, but we can proceed no further now. Evil, this pestilential serpent—the serpent of theology, of licentiousness, obstructs our pathway and eyes us closely, and laughs and frisks his tail in joyous satisfaction as it sees us bewildered; and then we see streaming out from its poisonous mouth in large letters, "God is all-powerful!" It stands before us a living declaration, in burning letters, and then as if satisfied, it looks at us and laughs, and works its jaws, and sends forth poisonous effluvia, and while that sentence glistens before our eyes, another arises:

"If God is all-powerful, then my power must be a part of his all-power, or he would not be all-powerful."

Then it insults us, and wags its tail, and smiles sardoniously, contending to destroy the innocent and pure, and then suddenly there proceeds another sentence from his mouth:

"I am a part of God, and my power is only a part of his all-power."

And as it glances at us with a smile of satisfaction, the storm rages with renewed vigor; the waters heave to and fro with terrific violence; chaos, lightning illuminates the sky; heavens cumberlands moon and moat, in response to the electric flash, and we cry, "We are lost,—save us master!" Lost, nay, serpent, we will attack you by and by. We will now reverse the motion of our craft, and sail around this huge monster evil, just as Emerson did; just as Hudson Tuttle has; just as Davis was compelled to do; and just as we are now about doing. Think us no coward for this? We back up, it is true, to take breath; we retreat in good order; our arms are still strong; our ship unflagged; our sails not torn at all; but our flag exclaims—just droops a little, as it hangs at the top mast.

We have met an obstruction in our search for an all-wise, merciful God—and that obstruction is Evil, the Serpent. Still confident of success, we will continue our voyage, hoping to be able by and by to see that "order" produced all this (Emerson), or that "God geometrizes" (Davis), and to really unveil the Being that has baffled the closest scrutiny of man heretofore.

To be continued.

—It makes a great difference whether glasses are used under or over the nose.

Personal and Local.

—Austin Kent has a pamphlet for sale, written by himself, and directed "To my Atheistical Brothers." It is well worthy of perusal. Send to him for one at Stockholm, N. Y.

—Ella Brown, a splendid trance and test medium, may be found at 128 West Washington street. She will answer calls to lecture.

—The wide awake lovers of the Harmonical Philosophy in Oseco, Milan, have organized a society and Lyceum under very favorable auspices. May success attend their efforts.

—Emma Hardinge's "History of Modern American Spiritualism," is attracting much attention in England. A number of the London papers have lately devoted large space to notices of it.

—Our esteemed brother, K. Graves, is again in the lecture field.

—Our subscribers at Providence, Rhode Island, will please bear in mind that we have no one there authorized to receive subscriptions for the JOURNAL. All business should be done directly with this office.

—The price of that interesting little book, "Life and Moral Sayings of Confucius," the great Chinese philosopher, has been reduced from fifty to twenty-five cents. The sale even at the old price was good, and now every one can afford to buy it.

—It ever gives us pleasure to welcome to our sacred, our worthy brother, Dr. Drake, who is doing a good work for the cause. He has been meeting with marked success in our state. He gave us a stirring visit on Tuesday last, on his way to Elgin, Ill., where he will heal the afflicted for a few weeks.

—N. Frank White proposes to spend the coming winter in the South. Through August and September, his address is in care of the BARNES or LIGOR; through October and November, Vincennes, N. J.

—Miss Fannie V. Felton, of Montpellier, Va., an excellent test and medical medium, has recently left her earthly form and gone to the angels. Dean Clark writes to the BARNES in reference to her: "About an hour prior to her departure, Wash, an Indian spirit, familiar to and dearly loved by all who have witnessed his good deeds through her mediumship, came and said he must take her, but he would do so easily, which he did, and he directed that Mrs. Blair should get 'lots of flowers' with which to surround her deserted form. This was done in artistic style, the casket being filled with them, and a wreath of thorns, and of green, on which were the words, 'our loved sister,' composed of white flowers, all were tastefully arranged upon the coffin."

—Warren Chase has been lecturing in Fort Scott, Kansas. He will attend the State Conventions in October.

—Emma Hardinge is lecturing in Cleveland. In one week she gave eight lectures averaging one thousand persons in attendance each.

—J. M. Peebles lectures in Cleveland during October.

—We hope our numerous contributors will not become impatient because their articles do not appear. The Wilson and Haddock discussion, and various reports, so fill our columns that but little room is left for other matter.

—Mrs. Lovvick is now located at No. 51 North Halsted street. She is an excellent medium.

—Miss Lottie Foster, of whom we made mention a short time ago, is holding sances at Fontaine, New Haven, Ct.

—Miss Susie Johnson speaks in Baltimore, Md., during January. Up to that time, she will speak in New England.

—Mrs. Harriet E. Pope, an active worker in the cause of Spiritualism, writes to us that Mr. Jamieson had favored them with two lectures, that were well received. She says the cause is gaining ground in Minnesota, and that the only way to prosper is to "give the enemy no quarter!"

—B. Bremmond, of Houston, Texas, would like to have E. V. Wilson visit his state. He speaks in high terms of the labors of Mrs. Wixson last winter, while lecturing South.

—Mrs. Annie C. Torrey has left Topeka, Kansas, and is now sojourning at Belleville, Mo. She is an excellent medium, and will soon be in Chicago.

—Ursula Steward claims that neither Dickens nor the "School marum," was the author of the poem entitled "The Children," but that it was written by "A Village School Master."

—The early settlers of Connecticut proclaimed that the colony should be governed by the laws of God until they had time to make better.—Washington Irving.

—O. L. James, of West Eau Claire, Wisconsin, offers to discuss in public, either of the following questions, with any minister, or other person, in the United States, he, the challenger, taking the affirmative of the first proposition, and the negative of the last:

1st.—"Does the Bible, regarded as a whole, teach pantheism or transcendentalism?"

2nd.—"Does the Bible, regarded as a whole, teach the existence of a personal God?"

—Thanks to Brother White, of Olney, Ill., for sending papers containing items of interest to Spiritualists.

—The second annual meeting of Oakland County Circle, of Michigan, takes place October 8th, at Milford.

—Dr. D. P. Kayner, of Erie, Pennsylvania, lectured on the 9th inst., at Emporium, Pennsylvania, to a large audience, mostly church members, with good effect. The doctor is a very effective speaker, as well as successful healer.

—If you want a good book to teach you the science, philosophy, and the practical manner of developing mediumship, send for "Underhill on Mediumism." Price sent by mail, postage prepaid, \$1.50.

—Dr. Samuel Underhill is at Dixon, Ill., from which place he leans his challenge to debate.

—We are in receipt of a letter from Brother Howe, in which he says he had no appointment to speak in Chicago on the 25th of September, as announced in the JOURNAL, but that, on the contrary, he had informed the society that his health would not admit of his doing so at present. He hopes soon to be able to make an engagement that he can fill, with the society. Our notice was made up from a positive announcement made at the hall, that Brother Howe would speak at that time.

—A. J. Fishback will lecture in Fort Barron, Michigan, the first Sunday in October, and continue for five minutes.

NEW HAMPSHIRE.

Fourth Annual Convention of State Spiritualist Association, at Eagle Hall, Concord.

Reported for the Journal.

WEDNESDAY, AUG. 31ST, 1870.

Convention called to order by the President, A. T. Foss, of Manchester, at 11 o'clock, a. m., who being ill, Dr. French Webster was chosen President, pro tem.

Invocation by Mrs. B. Voth, of Milford. Voted to begin with Conference.

A. T. Foss first speaker. Said if we would work united, we could clean out the churches in five years.

I. Greenleaf, of Boston, said that he was with us. Voted to appoint Committee of Entertainment, viz: Mr. and Mrs. I. P. Hatch, George S. Morgan, Walter Stephens, and George N. Johnson.

George N. Johnson, of Concord, said he had been through purgatory, and he wished the first had been better.

A. C. Carpenter, of Boston, moved to adjourn, which was done.

WEDNESDAY, 3 O'CLOCK, P. M.

Conference continued. A. E. Carpenter called. Gave his views on the general subject of Missionary work. He said, as long as enthusiasm lasts, or one or two persons are willing to do the work, and no longer. We must keep trying.

Dr. Storor, of Boston, said the object of all organization was to advance the truths of Spiritualism. The good of man was the great object of all organization, and of everything else.

He gave an interesting history of the rise of Modern Spiritualism. He said that attempts to organize in the orthodox style would always prove a failure. The circles, and other primitive methods, to advance the cause, had proved to be the best. He didn't care how many failures in organization we have, or how many men fall in their attempts, or pass over to the other side. But Spiritualists, that are truly so, never fall.

I. P. Greenleaf, of Boston, said that much had been done in New Hampshire; that no true and honest act is ever lost. Our cause came to stop with us, and is gaining now, as it never gained before. No State organization will ever do all our work. Primitive, individual management is best. No one method will answer our full purpose, but we need all methods. (And happily illustrated this point.) Any means are admissible, which will work best, even the devil himself, if he will work for us. Our very lives are an experiment, and an interesting one. Don't be disheartened, for our cause cannot die. Organizations were merely tools to work with. We must work as individuals, and no matter how original.

Constitution read. George N. Johnson disliked our plan of organization, and hoped it would be laid aside.

I. Dean did like it. George S. Morgan motioned to suspend constitution until to-morrow at 10 o'clock, a. m., so as to put all present on the same footing as members. Passed.

Thus was our meeting put adrift, at the mercy of spirits, or circumstances, and subject to any impulse that might turn up.

Voted to re-appoint present officers. On motion of A. T. Foss, Dr. Storor and I. P. Greenleaf were invited to speak this evening.

On motion of George N. Johnson, Voted to appoint a committee of three. George N. Johnson, George S. Morgan, and Mrs. Addie M. Stephens were chosen.

Dr. Storor said he hoped we should have short speeches, because we had abundance of mediums.

I. H. Rhodes, of Boston, said he liked this suspension of the constitution in this time.

A. E. Carpenter said he did not want time to waste. Spirits work with us, and we must seek all means to forward our cause; even to the spreading of tracts about hell, devil, etc., like other orthodox bodies, if necessary.

I. Dean spoke of his troubled experiences as a Spiritualist; that mighty intelligences were with us to accomplish good, and that we must talk about Spiritualism as a subject, and that spirits are disappointed when we spend time on anything else.

Mrs. Morgan, of Boston, said spirits had kept their word with us, and we must all work with them.

Dr. Webster spoke in reference to Sunday Schools. Adjourned.

WEDNESDAY, 7½ O'CLOCK, P. M.

Congregational singing. Dr. Storor was introduced, and spoke on the general subject of Modern Spiritualism. He said that truth was more natural to the human mind than error; that one reason why Spiritualism was called the works of the devil was because they could not account for it; and another reason was their prejudice. It is not necessary because it does not square with preconceived opinions. At one sweep we brush away the superstitions of the ages. There is danger of error in progression, but no mistakes ever prove fatal. Spiritualism makes death our best friend. Death or space does not divide, but those who are always nearest. He said Henry C. Wright to him that he (Henry) should never leave this planet.

I. P. Greenleaf, of Boston, addressed the Convention. It was said of old, that there was nothing new, but he said that every particle of human experience is something new. Human life begins in the lower sphere. The object of life is to understand the life that now is. Man is a spirit now, and is trying into the mysteries of the infinite in mechanism. It takes a thinker to be a Spiritualist.

The question is, what is Spiritualism doing for humanity? This is the answer to it: doing wonders to purify the human soul. The world is now having realities which it never dreamed possible before. There is everything that is new for the world. New and startling are the developments of today. All prejudicial distinctions have been swept from earth.

Adjourned. THURSDAY MORNING, 8½ O'CLOCK.

I. H. Rhodes said he wanted all restraint thrown off, so as to let the spirits have full opportunity.

Mrs. E. M. Wolcott, of New York, spoke in a very interesting manner of her experiences, and her vision into the life of the dead and buried, and about our triumphant success at last.

George N. Johnson said a power would yet go forth from this Convention, and this State it would do away with bigotry and error.

More had seen by the Banner that a vision of the dead and buried, and about our triumphant success at last.

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A. A. Read, of Worcester, spoke. He thought we ought to take hold of Spiritualism the same as any other business, in a matter-of-fact way. If we could remove the shackles, there would be an opportunity for us to grow. Churches are dangerous to human reason. Can those who are bound hand and foot free themselves? We must appeal to the people.

There was now created a decided sensation by Dr. Storor, who read resolutions that he had been controlled to introduce by the spirit of Henry C. Wright, and written since he came into the hall.

Resolved, That as Spiritualists we recognize the essential divinity of human nature—the God in Man as the object of our reverence and worship—whose first commandment to us is, thou shalt have no other Gods before me!

Resolved, That Man, as a spiritual being, is worthy to have all dominion in heaven above, as in the earth beneath—or, in other words, that the Universe is man's eternal home and dwelling place, of which he is the rightful Lord and Ruler.

Resolved, That Man is superior, by virtue of his nature, to all institutions, religious, social, political, or any other, that are man-made, and that as man is the object of our reverence and worship—whose first commandment to us is, thou shalt have no other Gods before me!

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FRIDAY, 9 O'CLOCK, A. M.

Mrs. E. Smith, of New Hampshire, said he could not help being a Spiritualist, and if he must be damned, then demand it is. Mrs. Briggs said, "Our opponents say that Spiritualism makes us crazy," and so she went on to tell of a case in which Spiritualism proved insanity.

Dr. French thanked God for the furnace of affliction. He said we had all had to go through this furnace. He said the chickens of unkindness always came home to roost. He had done everything that he had said he never would do. He was born in New Hampshire, and should always love his hills.

A. A. Read said, "Work in your own place and don't stand in the way." Adjourned.

FRIDAY, 2 O'CLOCK, P. M.

Miss Sarah E. Appleton, of Hancock, spoke of her interesting experiences. Mrs. S. relevant said the churches were indifferent to her as she was to them.

H. S. Chase said that mediums should sustain a good character. Mrs. S. E. Withers contributed some good ideas for us.

Geo. S. Morgan told us of a test he had received. On motion, it was voted to thank the speakers for their attendance.

To thank Mr. and Mrs. Hatch and other Concord friends. To thank the Railroad Superintendents, Mr. Dodge and Mr. Todd.

To thank the Secular Press for fair reports. The Convention then adjourned, to meet again at Bradford, on the first Friday of November, 1870.

FRANK CHASE, Secretary.

HENRY C. WRIGHT.

Interesting Incidents in His Life—His Communications. BY GEORGE LINN.

I perceive from the papers that this glorious old man has finished his work in earth life, and passed "over the river" to the life beyond. If I remember correctly what he told us the last time he was with us, in regard to his age, he must have been nearly, or quite, 73 years old. For 40 years, or thereabouts, he has been known as a radical reformer, standing in the early days of the anti-slavery cause with Garrison, Lucretia Mott, the Chapmans and others, ever ready and willing to work for those who had few helpers, and to "remember those in bonds as bound with them."

Though educated for the orthodox ministry, his mind refused to wear its party trappings, and an attendance at one convocation of evangelical ministers, convinced him that no other body of men could embrace every form and opportunity to ameliorate the condition of suffering humanity, and his keen foresight and practical good sense enabled him to detect the sham of party politics and popular religion.

As a moral logician he had no superiors, and in one respect he towered above the most of them, as his daily life was as pure and spotless as a little child, and his heart revealed most clearly the reality of the dear little folk, "Of such is the kingdom of heaven." The same can be said of Henry C. Wright.

His own saying of Henry was, "If you want heaven, carry heaven with you." The social life of the man was an evidence of how to actualize this desire. In the home circle he was genial, sociable, and full of a friendly conversation. I have never met his equal, from the simple fact that he had the tact of interesting old and young alike, and to see him at his best, in a social circle, was a privilege which he could not be accused of the incidents of his life, especially his sojourn among the Highlands of Scotland.

Who, having heard or read this part of his autobiography, could not see clearly the reality of life of this great soul, can ever forget "Henry C. Wright and his two Darlings."

A great advantage gained by his parity of life, was the perfect liberty with which he could talk in a mixed company, or in the presence of mothers and the most delicate questions were the health of the mother and child were concerned. "To the spirit and things are pure" had an especial application in his case.

Looking over the past history of the race, I do not know so fine a parallel as the Nazarene—both a few and a hundred years ago, both so beautifully in personal beauties toward the oppressor; both were practical non-resistants, and equally regarders of worldly goods. Each in their day threw themselves against the heaviest of the age, for the sole purpose of seeing the race raised from the curses and consequences of ignorance and crime. In view of these facts, it was very natural that in the eyes of the world, he should be found in the front ranks of the anti-slavery, temperance power, woman's rights, and the spiritual reform movement. The day he died, Tuesday, he came (in spirit and things) to us. It is all right now. I am over this river.

He said much more, and my wife was so assured of his presence, that early the next morning she told our daughter Emily, that "Henry had died" for he had left his last night of his departure for the Summer Land.

My first knowledge was derived from a friend, who informed me that there was a notice in the Boston Herald, that he had died. I did not tell my wife till Saturday. She in turned told me no news to her, as Henry had told her on Tuesday, and she had told Emily on Wednesday morning. I forgot to tell her till Saturday evening, and she could find no good opportunity to tell me on Wednesday or Thursday (when she thought of it), and so she waited till the next morning. After that, it passed out of her mind.

The life of this good man is another evidence of the sublime possibilities of human nature, when all the faculties and powers are laid on the altar of truth and duty.

POEM BY CHARLES DICKENS.

A correspondent of the Daily News, of London, has received the following verses, by Charles Dickens, from the obituary of an old annual, edited by Lady Bessington, in 1844. They are entitled "A Woman in Season."

They have a superstition in the East. That Allah, written on a piece of paper, will be sent to him who is most true.

Or telling legends, and of lighted paper. They have a superstition in the East. That Allah, written on a piece of paper, will be sent to him who is most true.

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MIND-READING.

By Wm. B. Fehnestock.

This extraordinary power, which is possessed by all those who are clear minded, can be used by them at a distance as well as near by, and it is not necessary that the whole body should be in a somnambulic condition to effect it, as any sense or faculty of the brain can take on that condition, and act independent of the rest. Hundreds of mediums or somnambulists are one or more of their faculties in this way every day, without being conscious of the fact, but they cannot see, hear, feel, taste, smell or use any of their faculties or faculties at a distance, unless such senses or faculties are in that condition. They may see spirits, or hear them, if the eye or the ear be in that condition, but they cannot feel them unless the sense of feeling is also in that state. So also they may taste and smell things at a distance independent of one or more of the senses. In like manner, the organs of the brain can act separately, and reaching out singly, or in combination, to any distant place, they can recognize that which relates to their capacities, or learn what is transpiring there long before the telegraph could convey the idea.

It is something with what facility some mediums or somnambulists, at any part of the world, can fall into that condition, especially if their mind is directed to persons or things at a distance, which many often do of their own accord. Indeed the mind can be so much under the control of the will in that condition, and so wakeful to all that is passing (especially when they are interested), that they at any time can know the mind, or what has happened to the person, or what they have seen, although the distance between them is very great.

This faculty in some mediums or somnambulists has led operators to suppose that they possessed a special power, which compelled and controlled them to go into the magnetic condition, even contrary to their will. These appearances have been mistaken for facts by the followers of Mesmer, and mediums, not being acquainted with the true nature of their condition, nor their powers while in it, were deceived, as well as operators, consequently the one yielded blindly to a supposed power, which the other as blindly believed and endeavored to exercise.

The idea of an "animal magnetism" is a fallacy, and is a very common mistake, and has been a source of much trouble to mediums, who were made to believe that they could not resist the power of operators, and that spirit control was the same influence and injurious to their health, at the same time being subject to all the diseases of those whom they might relieve, or come in contact with, all of which ideas are as false as they are pernicious. I would therefore say to all mediums, you are your own masters, and have a will power to enter the condition or to resist the assumed power of others; that spirit control is not injurious to your health, nor is it necessary or imperative that you should be subject to all the diseases of those whom you may relieve, any more than it is necessary to assume those you never saw, and it is only the belief of false teaching that has set this hydra-headed monster upon you.

Cast away the idea of an animal magnetic influence, and the idea that you have no will to resist the power of the life of others, and you will be released from all the troubles which have been your lot, and you will be able to do all that you desire, and to be free from all the diseases of those whom you may relieve, any more than it is necessary to assume those you never saw, and it is only the belief of false teaching that has set this hydra-headed monster upon you.

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NATIONAL CONVENTION.

Official Report of the Seventh Annual Meeting of the "American Association" of Spiritualists, held at Richmond, Ind., Sept. 20th, 21st and 22nd, 1878.

Photographically reported for the *Philosophical Journal*, by Henry T. Child, editor of *Philadelphia Department*, 681 Race St., Philadelphia, Pa.

Continued from last week.

Addresses in reference to the Children's Progressive Lyceum were made by A. A. Wheelock, Hannah Brown, Sophronia E. Warren, Cephas B. Lyon, Mr. Shaffer, J. G. Wait, Moses Hull and others, a report of which will be given in future.

The President called Dorus M. Fox to the Chair. On motion the association proceeded to the election of officers. Dr. James K. Bailey, A. A. Wheelock and Sophronia E. Warren were appointed tellers.

Hannah F. M. Brown and Jonathan G. Wait were nominated.

The tellers reported that Hannah Brown had received a majority of the vote cast. On motion, the vote was made unanimous.

Mrs. Brown said: Mr. President and friends, again allow me to thank you and bless you for your faith in me, and for your confidence. I know that in your large charity, you will not expect of me what you have expected of me, my brothers. They have been educated for this; they have had large experience. I am simply a woman with a woman's disadvantages, but I have dedicated hands and heart and head to this grand work of lifting the world of humanity nearer to heaven. All that I am able to do is to be consecrated to the work and I feel that you have so generously elected me.

For Secretary, Henry T. Child, M. D. of Philadelphia, was nominated, and there being no other nomination, on motion, George A. Bacon was directed to cast the ballot of the association, and he was elected.

For Treasurer, Levi Weaver, of Baltimore, was nominated, and there being no other nomination, on motion, George A. Bacon was directed to cast the ballot of the association, and he was elected.

For Trustees in place of George A. Bacon, of Massachusetts, Mr. Bacon was the one nominated, and on motion, Cephas B. Lyon was directed to cast the ballot for George A. Bacon, and he was elected.

For Trustees in the place of Hannah F. M. Brown, John R. Rhinosa, of Illinois, Agnes Cooke, of Indiana, Mrs. J. S. Fuller, of Ill., were put in nomination.

The question was raised whether the parties from Illinois were eligible, the President and one member of the Board being from that state.

The Chair decided that this provision in the Constitution, "That not more than two members of the Board should be from one state," applied only to the Trustees.

An appeal was made from the decision, by Dr. James K. Bailey, and the Chair was sustained.

The tellers reported that Agnes Cooke, of Indiana, had a majority of the votes polled, and she was declared duly elected Trustee for three years.

Adjourned.

EVENING SESSION.

Invocation by Addie L. Ballou, as follows: Our Father and our Mother God, we come to Thee again in inspiration and aspiration, that our souls may blend in holy purposes; that our thoughts may be uplifted with high and lofty emotions, asking divine assistance of those whose white feet stand upon the pearly shores of the border land. We desire that something shall go forth from this meeting—something that has been accomplished more fully than in the years gone by; something that shall say to the world, "We do not come here in vain; something that shall characterize the movements of this body, as worthy of American Spiritualists—worthy of men and women of the Nineteenth Century. We have undertaken a great work, which lies out before us. We know that with divine assistance, with the powers that are our counselors, our guides, we may achieve a great and mighty work.

We thank you, dear guardian friends, for the harmony which has prevailed here. We know that we have many weaknesses, many mistakes, and faults, and need the mantle of charity, each and every one, thrown about us.

We would deal with humanity, with the human angels of to-day, as we would with the divine angels who have passed on, who come to us with money and love toward all, with courage toward none. With justice to the cause, with a due sense of justice to ourselves—willing to investigate all things—thus we assume the name of our philosophy and sail under the banner which we have unfurled, unfurled in spirit, which we have unfurled in flesh, which we have unfurled in blood, which we have unfurled in tears, which we have unfurled in sweat, which we have unfurled in pain, which we have unfurled in death, which we have unfurled in resurrection, which we have unfurled in glory.

At the close of the evening session, the following resolutions were adopted:

Resolved, That we recognize in the Children's Progressive Lyceum an indispensable agency in the development of children into a manhood and womanhood of spiritual freedom.

Resolved, That we recommend the general adoption of the Lyceum Guide, believing it to be a valuable supplement to the Lyceum movement, and we also urge the adoption of the same.

At the close of the evening session, the following resolutions were adopted:

Resolved, That the evils of tight dressing and the fashionable toilet are to be deprecated, and that as Spiritualists, we enter our protest against the evil, as being destructive to physical life as well as to spiritual growth.

Resolved, That we recommend to the women and girls of our Progressive Lyceums, some simple and uniform costume, that shall give them the free use of all their muscles and limbs in the gymnastic exercises of the Lyceum.

Resolved, That in advocating the reduction of labor, we demand that the practical fulfillment of the principles of common justice shall be extended alike to the immigrant of every clime as to the native of the American soil.

Resolved, That the salvation of the world depends in a great degree upon the conditions surrounding each one at birth, and that on these conditions are harmoniously mixed, are fitted to become parents.

Resolved, That we as reformers, know no sex of soul, and we hold that men and women are equally endowed and equally responsible for Nature's gifts, and should be equally free and responsible at the ballot box.

Resolved, That we call upon all women to labor for their support, believing that a life of dependence is one of degradation.

Resolved, That it is the duty of women to help each other, and to unite hands, heads and hearts with men for the education and elevation of humanity.

Resolved, That the thanks of this association being due, are hereby heartily extended to the Children's Progressive Lyceum, the Spiritualists, and to the citizens of Richmond, Ind., for their generous hospitality in such raising speakers and delegates.

Resolved, That the thanks of the American Association of Spiritualists, be extended to the Pennsylvania R. R.; the Pittsburgh, Cincinnati and St. Louis Railway; "Pan Handle Route," and the Baltimore and Ohio R. R., for the generous reduction of fares on their roads; that we recommend Spiritualists to patronize said roads.

Resolved, That the thanks of this association be extended to the several officers for their faithful attention to business, and the discharge of their respective duties.

Resolved, That the thanks of this association, be heartily extended to Mr. Harris and the choir, for their musical contributions to the meetings.

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of fifty dollars in one year, shall constitute a person a life member of the Association.

ARTICLE IV.—Officers.

Sec. 1. The officers of the Association, shall be a President, Secretary, Treasurer, and six Trustees, who shall constitute the executive Board of the Association; not more than two of whom shall reside in any one State, Territory, Province, or the District of Columbia.

Sec. 2. Said officers shall be elected by ballot. The President, Secretary and Treasurer, shall be elected annually, and serve until their successors are elected. The term of office for the Trustees, shall be for three years in classes of two each—two of whom shall be elected annually.

Sec. 3. The President of any State, Territory, District of Columbia, or Provincial Association, shall be Ex Officio Vice President of this Association, on payment of the membership fee provided for in the Constitution, but not members of the executive Board.

Sec. 4. The Treasurer shall give bonds in such amounts as the executive Board shall order. The duties of the officers shall be such as usually pertain to officers of like character, in regularly organized bodies, and their term of office shall commence at the close of the Convention, at which they are elected.

ARTICLE V.—Trustees.

Sec. 1. The Board of Trustees shall have control of all business matters of the Association; they shall meet quarterly for the transaction of business, at such places as they may determine from time to time. Three members shall constitute a quorum for the transaction of business, provided that their action shall be submitted to the members of the Board not present, and if a majority of the Board approve thereof, the same shall become valid, and provided further that no business shall be undertaken by the Trustees involving the expenditure of money, unless the Association has previously approved the purpose thereof to be legitimate.

Sec. 2. The actual traveling expenses of the Trustees in attending the business meetings of the Board, may be paid from the funds of the Association.

ARTICLE VI.—The Duties of Trustees.

Sec. 1. The Trustees are hereby constituted a Missionary Board, and it shall be their duty to employ as many missionaries as the funds in the treasury will permit; to assign them to fields of labor; and require from them written monthly reports of all collections, all societies organized, with the names of officers, and such other duties as a majority of the Board may deem necessary to effect the objects of the Association, as provided for in Article II.

ANNUAL REPORTS.

Sec. 2. They shall make an Annual Report to the Association, of all their doings, containing an accurate account of all moneys received and expended, and from what sources received, and for what purposes expended, also publish quarterly statements of the same; and in no case shall any money be paid from the treasury of this Association for any other purpose or object than that set forth in Article II, and then only by order of the President, countersigned by the Secretary.

ARTICLE VII.—Annual Conventions.

Sec. 1. All Business Conventions of this Association shall be conducted by the Board of Trustees and Delegates from the several State, Territorial and Provincial Organizations of active existence.

REPRESENTATION.

Sec. 2. Each active State or Territorial Organization of Spiritualists, within the limits of the United States of America, shall be entitled to one delegate for each fractional fifty members of such organization, and of each working local society, and each Progressive Lyceum within the boundaries of such State or Territory, provided that only one general organization shall be entitled to representation from any State or Territory—each Province of the American Continent shall be entitled to one delegate for each working association within its limits, and the District of Columbia shall be entitled to two delegates.

Sec. 3. Each active local Society, and each Progressive Lyceum of any state, territory or province, which has no General Association, shall be entitled to one delegate for each fractional fifty.

ARTICLE VIII.—Amendments.

Sec. 1. This Constitution may be amended at any annual meeting of the association, by a vote of two-thirds of all the members present, provided, that Article III. as to membership shall never be amended so as to prescribe any articles of faith or belief as a test of membership.

ARTICLE IX.—Annual Meetings.

Sec. 1. The annual meeting of the Association shall be held, commencing the first of September, in each and every year, at such place as the Trustees may appoint.

The Committee to prepare an "Essay on Equal Rights" presented the following, which was adopted, and directed to be placed on the program.

TO THE AMERICAN ASSOCIATION OF SPIRITUALISTS—FRIENDS:—In consideration of the great underlying principles embodied in the teachings of the Harmonical Philosophy relative to causation and result, through the investigation of which, we have become aware that the present disastrous conditions of society, along which are ignorance, destitution and crime, and

other attendant distresses, are but the results of past conditions over which we had no control, but which we have power to alleviate in future, and which we deem a sacred trust and duty placed in our hands by the angel world, to do all in our power to advance the best interests of society. We desire, therefore, to press upon your consideration a few facts, the existence of which are barriers to our successful and speedy progress and development, and a disgrace to a republic boastful of its freedom and just dispensation of its laws.

We refer you to the inequality of the sexes, while we hold in grateful remembrance the efforts that Spiritualists have ever made for the advancement of woman and the realization of her rights by placing her beside man on the rostrum and elsewhere, there are still other and more weighty questions involving the destiny of generations, and involving the future interests of Home, Society and the Republic, as well as the conditions of millions in another state of existence.

The empire of woman is the moulding and training of the human mind. While men are the rulers of nations, let us not forget that woman is the mother of man and the shaping of his destiny is in her hands. How important it is, then, that every facility for education, hygiene, moral and general, should be hers, and which she should be enabled to—then a share equal to men—in that she is debarr'd from entering colleges where these and kindred branches are taught, the knowledge of which would enable her to maintain here-if by honorable and legitimate professions or business, either as physician to her own sex, as nature designed her, or in the many pursuits she is equally adapted to; in consequence of which, and in consideration of the fact that she is paid for her labors, she is often compelled to marry for a home, wherein disappointment and ignorance are reared,—the offspring of unhappy and untimely marriages,—the unfortunate victims of temptations, vices and crimes.

And because woman, having the responsibility of the moulding of these minds, is continually surrounded by conditions that are disastrous to the divine plans of her inspiring mission,—because she is subject to these conditions, without the power, on her part, to change, remove, or have a voice in the making of laws for her protection,—we deem it oppressive, and demand for her the just power to decide and act upon the laws, and remonstrance against such as find it upon her, or her children, unmerited penalties.

And inasmuch as our government claims to offer protection to all of its subjects,—giving to the foreign-born children of its adoption the right of franchise, and to legislate, thereby extending to them the means of revising laws that may become oppressive to them,—and withholds from woman the rights of citizenship, by giving her no elective voice, while it is enacting laws that shall punish her offenses, in violation of said laws that control and make distribution of her property, and levy taxes upon the same, and even make disposition of her children,—while she must only submit: we, therefore, demand, it is only just to demand the power to exercise this right, too sacred for further denial—the speedy recognition of Citizenship, which can come only with placing in her hands the Ballot. And to this measure we would call your attention and invite your earnest co-operation.

Feeling that freedom does not consist in being governed well, but rather claims a just share of that power that makes us ruling agents, and responsive to the public good, we ask a just share of that public trust that shall make women worthy citizens, and with that freedom that shall make the national interests her own, that she may better mould the future statesman, whose better rule shall shape a better government, and enhance the interests of all mankind.

The Committee on Education presented the following report, which was adopted, and the Committee were continued, to report the names of a Committee of nine, as therein suggested.

Your Committee view with regret the almost universal apathy of Spiritualists, on the important matter of education.

While the Catholic and Protestant worlds are sparing neither time nor money in the education of the youth of our land in their thousands, and one dogma, Spiritualists, as a body, have as yet made no practical effort for the physical, mental, moral and spiritual education of their children, thus compelling them to choose between the alternative of having only a common school education, or being compelled, in connection with their further education, to submit to the teachings of an antiquated theology. Therefore,

Resolved, That we regard the Children's Progressive Lyceum as an indispensable agency in the development of children into a manhood and womanhood of spiritual freedom, and as an organization, the budding brain-culture of the great spiritual movement of this age.

The Committee on the Lyceum presented the following report, which was adopted, and the Committee were continued, to report the names of a Committee of nine, as therein suggested.

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EDITOR, PUBLISHER AND PROPRIETOR.
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R. M. JONES, 187 SOUTH CLARK STREET, CHICAGO, ILLINOIS.

A Search After God.

NUMBER NINE.

The Serpent Evil—The Fruits of its works—Who can see God in its forked tongue and poisonous teeth?

Continued from last week.

Pioneer like we will continue our search, hoping that, by and by, the mist which obscures our vision will be dispelled; the clouds clear away; the heavens assume their original beauty and lustre, and a general breeze arise, which will enable us to prosecute our search. Evil is before us, a hideous monster, whose tongue is covered with pestiferous effluvia, whose teeth are filled with a poisonous liquid, whose very breath is dangerous, whose wild piercing eyes send forth a health-destroying magnetism, whose aspiration is to crush the aspiring and render the human heart desolate. O, what a find! The imagination can hardly picture one so hideous. Curled up before us, it frightens us, and causes us to tremble like the aspen leaf, and in the agony of our soul, we ask, "Who dare attack this beast; this hideous monster, that feeds on wrecked hearts, blasted hopes and the noblest impulses of human nature?" We gaze upon it, trying to devise some means to paw it, in order to prosecute our search. Shall we persevere, or relinquish our endeavor to unravel the character of that being through whose instrumentality worlds and systems of worlds were brought into existence? How can we proceed with this cruel animal standing in our pathway? O, what a horrible spectacle! Gather up all the fruits of abortion, licentiousness, and crime of all shades, with their incentives, and they constitute the serpent that is now confronting us, and strange to say, it is growing larger, bolder and more threatening in its attitude, constantly feeding, as it does, off of the best of society.

Shall we cease our search, acknowledge ourselves vanquished, and retire from the field, admitting our inability to unravel God, and demonstrate his true character, or shall we continue our search, and as the lightning flash, thunders roar, the waves roll mountains high, the hurricane howl, and the rain fall in torrents, continue our efforts, and persevere until our efforts are crowned with success? Appalled, but not disheartened; frightened, but not weakened; terror-stricken, yet self-reliant and hopeful as ever, we will struggle on. But this Serpent Evil—we can not as yet, see transmitted through it any of those divine rays which give unmistakable evidence of a Supreme Being. Opaque, no rays from the Sun Supreme can penetrate it sufficiently for us to gain a sight thereof.

Under these circumstances, What shall we do? Why, continue our search! For a brief season, we will furl our sails, cast anchor, and watch the movements of this hideous monster that confronts us.

It smiles at the glances of the human family, and wags its tail with joy when it sees the fruits of crime hung up in the human soul. Vainly, pestilence, licentiousness, murder, and crime of all grades, it seems to not only be the originator of, but evince pleasure in seeing the devastation and ruin that follows. It de-

He approaches his victim, and the sharp blade penetrates his heart, and he falls a lifeless mass. See then the stilted look of the malicious murderer. With his evil, that serpent, that hideous monster, has caused a terrific storm, and winds of passion howl and sing a doleful requiem, the waves of hate beat against every muscle and nerve, and they quiver as if rejecting in some dreadful act; the lightning of his fierce nature illuminates his countenance betokening fearful results, and the thunders of a revengeful spirit sound within his soul like the alarm bells of hell—there he stands, a subject of that serpent, which wags its tail, shows its forked tongue, emits from its mouth a pestiferous effluvia, presents its horrid looking teeth, and laughs as it sees the fruits of its work, and beholds one man prostrate in the dust and the murderer standing over him, the picture of Satan. Nero was a human monster; Gulliver was a combination of ten thousand devils, and Hyrcanus represented all the horrid pictures that the human imagination can conceive, but this Serpent Evil, no one could picture his hideous nature.

Look at another of his subjects, for all of them do not present the same appearance. His hair is nicely combed, and falls over his head in beautiful ringlets; he smiles sweetly; he laughs according to rules; his complexion is beautiful; his movements are graceful and easy, and his ways winning. On the outside he appears to be a noble specimen of humanity, but within his soul, that Serpent has placed a burning poisonous hell, and while it burns and seethes and irritates, and plans the work of devastation and ruin, he only smiles the sweeter, and acts more gracefully, and seems to charm the pure and noble and attract their attention. A wolf in sheep's clothing; a hell in the armor of heaven; graces metal tinged with diamond dust; a festering canker with the glow of health on the outside; a volcano of corruption manifesting the nature of noble deeds, he goes forth to spread devastation and ruin around him. He sees a victim, a pure minded noble girl, whose cheeks of roseate hue, and her pure innocent disposition attracts his attention. He seeks her society. He wins her affections. She puts her soft arms around his neck and presses her lips to his, and declares her love. What a scene! There is grandeur in it. Heaven caressing bell; virtue entwined around vice; love bowing before malice and hate; serenity and purity resting in the arms of a cautious man; the pure breath of an angel, breathed upon a hideous devil—yes, what a scene! There they sit, the vile wretch contemplating his prey, and rejoicing in his success. The Serpent Evil, it sees the scene, and it moves its slimy body in evident pleasure, and sends down upon his devotee, the effluvia of its poisonous nature, and it succeeds in ruining the confiding girl by his side, and she finally becomes like him—her soul resembling the stunted tree, or the flower that the pestiferous effluvia had touched. Evil, the hideous serpent, gained all this—wrecked that human heart, and set it afloat on the turbulent waters of a licentious life!

Can we pass this vindictive monster? Nay, we only gaze upon it, and see its malicious operations. Ten thousand bells and hideous devils seem to be combined within its organism. We are trying to determine its origin. Had we the skill of an Agassiz, we might, perhaps, tell to what species it belonged, and assign it a place somewhere in the economy of nature. It seems to be self-existent, to have existed since the foundation of the world; to have eternally existed—and it claims to be a part of God, and it quotes the sayings of Thomas Gales Foster, Hubert Tuttle, Spinoza, and hundreds of others, to establish its theory. It frequently sings this song, and wags its tail in beating time.

"God goes forth and spreads throughout the world. The earth, the sea, the universal soul. Each at its birth, from him all things share, To him return, and loosed from earthly chain, Fly whence they sprang, to rest in God again, Spurn at the grave, fearless in decay, Dwell in his heaven and star the ethereal way."

"All matter is God's tongue, And from its motion His thoughts are sung."

And it colloquizes: "Am I not matter, and then am not I a part of God's tongue?"—and then it quotes the words of Spinoza, "That we see every thing in God, that every thing we see is only God;" and it laughs and shouts forth its tongue with joy, looking forth for another pure innocent being to ruin—in the mean while, proclaiming the words of Pope, that,

"All are but parts of one stupendous whole, Whose bdy's nature is, and God the soul."

What a scene, it surpasses the loftiest imagination. A miserable serpent, the quintessence of all that is low, vile and poisonous—claiming to be a part of God, and quoting Spinoza, Thomas Gales Foster, and others to establish its claims! Yes; this loathsome reptile opens its mouth, shows its sharp fangs, and its prodigious jaws and fiery tongue, and then says, "God is all-powerful," and it smiles as the villain smiles; and uses words of irony to express its hate of all that is noble and pure, and as it works its jaws and waves its fiery tongue in some page heart, it says, "I see prior to work my fangs and move my tongue, and it is a part of the all-powerful of God, if not, there would be a power outside of him; and he would not be all-powerful, hence, my power is God's power, in fact, I am a part of God, doing as he wishes."

And when it laughs, ha-ha! and moves its slimy body in delight, and gazes around to find food for its insatiable nature. As the debauchee seeks only the innocent and pure, so does this monster serpent; feed off of the virtues of those who are innocent, and whose heart knows no guile, claiming to be a part of God! and quoting the sayings of others to establish its position.

Well, what a class! What a scene surrounds us. Let us, amidst this confusion, we are self-reliant and hopeful, believing that, by and by, we can devise some means whereby we can

penetrate this putrid mass of corruption that exists as evil personified in the serpent. Amidst this confusion, this warring of the elements, this interminable strife, would that some one would emerge from human kind, and in words of command say, "Peace be still," and thereby quiet the waves of sin, the winds of passion, the torrents of evil strife, that the rays of divine wisdom might alight forth, and lead us on our Search for God.

"Are we beating air and the bush," in our discussion of this question? You may think so, but we do not. Others have avoided this hideous monster. Its ghastly, loathsome appearance, frightened them, and they retreated behind glittering generalities, brilliant metaphors and well rounded phrases, in order to be able to travel past it. We have attacked this monster, Evil, and propose to analyze it in the laboratory of thought, and learn of what it is composed, in order to determine whether God is connected therewith, or not.

Evil with its poisonous teeth,
Evil with its slimy body,
Evil with its pestiferous breath,
Evil with its dangerous sting,
Evil with its venomous tongue,
Evil with its thoughts impure,
Evil with its voice that stings,
The death knell of broken heart,
And speaks a language
That tells of dread things
That honest hearts ever thought;
Tell me thy origin—thy life unfold,
That I may glean a lesson I have sought
From the mystic pages of philosophy.
Tell me why you so delight
To have your tongue in pure hatred,
And frighten all around you with
Leaving a skeleton a seething hell,
From which they cannot part.
Tell me, Evil, thy history, and why
Thou lovest carnage—hell better than heaven,
And why thou delightest to crush
All human kind—blast good hopes,
And leave a skeleton to tell
A tale of sorrow, and recount
The pain and terror of ruin
Worked by thy seething hand?
Why make mankind happy?
Power is at thy command,
And glory would await thee
If thou wouldst change thy poison
Into nourishment for human souls,
And thy breath to a holy fragrance.
That, sweet as an angel's breath,
Should be breathed by joy and love.
Over every heart that's rich unto death,
Oh, Evil! thy sting—how it gave it choice,
And those sharp teeth filed with power?
That breath, like a pestiferous steam,
Kisses the pure, noble heart,
And it withers like a blasted flower.
We pause amid this chaos—wreck
Caused by you, hideous monster—
And would we quit you for our Search
For Deity, amidst the ruin that decks
The earth where'er thy footstep tread.
"But within the human heart is
A constant yearning
For something purer, unattained;
And the soul is turned from the present turning,
Yet never resting when the end is gained.
Some unseen spirit the soul is ever urging,
Through childhood weakness at ambitious youth,
And day by day all souls are still converging
Nearer and nearer the Central Source of Truth."

"Ah, grand the thought, beautiful, too,
Coming to our soul like a drop of dew,
That seeks the flower for the life's repose,
To dream of rainbow tints. Who knows
But the thought quoted above
Is a spirit in disguise, an angel of love,
That comes to say, 'Search on,
And never have engraved upon thy name
The stigma.'—He cast away the laurel wreath of
honor?"

To be continued.

An Evening with the Spirits.

Spirits Materialized themselves—Phosphorescent Lights Formed—Music made on the Guitar—Stephen S. Pierce Presents himself, and Tells Where he was Wounded, etc., etc.

MAUD LORD.—MEDIUM.

In our last issue we announced the arrival in Chicago of the celebrated medium for physical manifestations, Maud Lord.

She has commenced holding seances. Her practice is to go to the residences of friends who desire it, from evening to evening, where parties are congregated to witness the manifestations. About twenty persons were present at the residence of a gentleman on West Van Buren St., on Wednesday evening last, to witness the manifestations given through her mediumship.

A circle of chairs was arranged, with one in the middle for the medium. The audience being seated in the chairs thus arranged, with hands joined, the lights were extinguished.

Several pieces were then sung by those who could join in the same. Immediately a guitar which had been placed on the lap of one of the gentlemen sitting in the circle, at the time he took his seat, was taken and carried near the ceiling, and played—keeping time with the singing—by a spirit who was sufficiently materialized to do so.

The instrument, during the time it was played, was revolving around the room rapidly. Immediately another spirit took an ordinary palm-leaf fan, and with great force fanned each one in the room.

Then spirits, with their hands and organs of speech fully materialized, greeted their respective friends and relatives in the circle, and held sweet communion with them, conversing with their tangible hands, and conversing in audible whispers.

These things were transpiring at the same moment with different members of the circle, showing many spirits to be present. Such was the overwhelming evidence of the reality of spirit presence, that not a skeptic present had a word of distrust of the integrity of the medium to offer.

Large hands of men, delicate hands of ladies and tiny fingers of little prattling children were as palpable as if they had never passed from the mortal form. Watches and rings were taken by spirit hands, and passed from one to another, and bouquets of flowers which were in the room were also passed from one to another with rapidity and ease, as if done by a person in daylight.

No mistakes were made in passing articles from hand to hand by the spirits, as must have been the case had it been done by any one depending upon the sense of sight, as the room was in absolute darkness.

Another beautiful phase of spirit power was frequently manifested while the circle were united in singing some familiar pieces and the guitar was being played by a spirit. This phenomenon was the revolving and falling of brilliant lights, like little stars, some of which would fall to the floor, and remain brilliant on the same for a few seconds, and then entirely disappear.

We might relate numerous incidents of spirit power which we know in this life, coming to us and identifying themselves beyond question. Many of the spirits who manifested on this occasion, were not only identified by themselves, but were seen by clairvoyant mediums present, and described accurately as the same persons known to us while they were in the physical form.

One in particular we will mention. Stephen S. Pierce, late of St. Charles, Ill., who was killed during the rebellion, presented himself, was described minutely, and at our request he touched us with as much force as one would ordinarily upon the very spot where, in this life, he was pierced with the enemy's bullet, which caused his instant death.

As we have said, every member of the circle was carried, and many had one or more spirit friends identify themselves, and were lovingly greeted by them.

Those delirious of witnessing these remarkable manifestations, will be able to ascertain the place where the seances are to be held on any evening, by calling at the office of the RELIGIO-PHILOSOPHICAL JOURNAL, during the day previous.

Mrs. E. A. Blair, Spirit Artist, Montpelier, Vermont.

Particulars Connected With Her Drawings.

This is the same medium we alluded to a few weeks since, who executes such remarkable paintings while blindfolded, and in the presence of a public audience. At the time referred to, we had a painting (a beautiful wreath) executed for Brother Moses Hall. In a few days we shall have one executed for our public Reception Room, freely from the hands of the spirit artist. Our friends visiting the city, are respectfully invited to call and see it, as well as other beautiful pictures by Brother N. B. Starr and Mrs. Addie L. Ballou, spirit artists of different phases.

Mrs. Blair desires us to correct an impression that prevails to some extent, that is erroneous. Many think she is a portrait painter. That is a mistake. In her letter to us, she says:

"I have received several letters this week, with 25 cents for a 'photo' of some loved friend passed to higher life. I can imagine their eagerness and looks of disappointment, as they find only a few boards in place of a much loved face."

I am unable to demonstrate spirit power. Blindfold any one, and then place paper, brush and paint before them, and it will be difficult for them to invert the color, and without spirit power. Practice can never accomplish it. I believe there are but two other physical mediums in this country that do their work in the light, except my humble self. Dr. Slade and Mrs. Cathman, who have a guitar played so one can see the strings move but not the invisible fingers that play.

Now, I will tell you how these figures are painted, and also the materials used. I have no paint that an artist could use. One bottle of liquid family dye, called royal purple; one of rose; one box of common washing bluing; a lamp of gum arabic and water. There is not a brush stroke on them, as every stroke of the brush covers new space. Only one brush is used, and every picture is painted inverted to myself. The writing is not in inverted color, and with a brush, but there is no regularity in lettering. They are as apt to make the last letter of a word as the first one, and there will be a word here and there up as to puzzle a lawyer if he attempts reading it before it is complete.

The claims can be moved—those having paint—to any place within reach of the arm, and covered up with bits of paper, noiselessly, but the power of my hand, never puts the brush in the wrong one.

Any one can blindfold me. I have had ministers of every denomination blindfold me to see the work executed. Some are astonished—some say devil right away, and some are wise enough to say nothing, but all aver that I cannot do it unaided.

We have heretofore said that the work she executes is beautiful beyond description. Twenty-five cents and postage stamp, of course, only brings a little specimen of the work. Five dollars and upwards, as one's means will admit, will bring in return such specimens as will be esteemed highly valuable as works of art—worthy of a place in a fine art gallery.

Address her, Mrs. E. A. Blair, Montpelier, Vermont.

Healing Business and Test Medium.

Mrs. A. H. Robinson stands prominently high as a medium of the above named phases. There is no medium now before the public, whose powers are so remarkable as hers for business purposes. The cure she is performing in all parts of the country, of patients she never saw, and of the worst types of diseases, are almost incredible, and yet well attested by the patients and their friends. We speak from numerous letters which we have received, and those which have been placed in our hands for personal, and also from personal conversation with those for whom she has prescribed.

"Search After God."

Dr. House, of Paris, N. Y., Writes:

"After reading your 'Search After God,' this morning, I thought how grateful humanity should feel toward you, for presenting such truths to the world."

"The teachings of your paper are a thousand times more productive of good, happiness, love, and everything which tends to make man better and happier, than the Bible."

A Fraternal Call.

Messrs. Godby and Kelso, of the Morning Tribune, gave us a call while on their way home from New York to Salt Lake.

These gentlemen possess fine talents, and are now doing a most excellent work among those people who have already become a power in the land.

They trouble Brigham Young not a little, by the heretical doctrine they are weekly promulgating among the faithful, through the columns of his paper.

These men and their followers are firm believers in spirit communion, and do not hesitate to promulgate sentiments that call out the maledictions of the prophet, upon the heads of the Godlyites, as he is pleased to call them.

Personal and Local.

Those Grapes.

Thanks to Hudson and Emma Tuttle for those grapes. Like the hearts of the donors, the clusters were big and filled with goodness.

The clipping from the BANNER, in regard to which, Mr. Lyons takes exception, is from Warren Chase's department.

The communication of Mrs. Wilcoxson on another page, will be found deeply interesting. She is one of our best lecturers, will interest any audience, however critical, and never fails in doing good, wherever employed.

U. S. Hamilton has entered the lecturing field. He is a healing medium and normal inspirational speaker.

At a circle held at the house of Isaac O. Stevens, Somerville, Ohio, the following appeared on the arm of Mrs. H. A. Kates, in blood red letters:

"Miss Georgia A. M. will soon be the best test medium in the world."

A Western clairvoyant warns the girls of his church not to play croquet. He says the game is deleterious to the moral and spiritual interests of the church.

The subscription price of the *La Olayen American*, published at Syracuse, N. Y., (one half French, the other half English), has been reduced to \$3 per annum.

E. S. Wheeler speaks in Washington during October; Mrs. F. O. Hyer, November; E. V. Wilson, January; Cora L. V. Tappan, February; M. H. Hull, March and April.

Mrs. Abbott, the developing medium, will be in Florida from October 1st to the 8th, and she will be in Decatur for several weeks the latter. Those who desire to avail themselves of the benefit of her mediumship, while in either of those places, will do well to give her a call. She is one of the very best developing mediums in America. She will also make engagements to visit other towns in the central part of the state, during the fall and ensuing winter.

Daniel W. Hall has been lecturing at Terre Haute, Ind. He is one of our most active workers.

Veritas is the ghost made of such stuff as dreams are made of, is said to walk the streets of this great city, in the vicinity of Blue Island Avenue, and South Halsted street. The people residing thereabout are very much frightened, and have secured the services of several well known ghost exorcisers, to induce his ghostship to leave. A valiant policeman, not having the fear of graveyard messengers before his eyes, last night fired his revolver at one of the white-robed entities. But nothing came of it, and it glided away like a vision.—Chicago Evening Mail.

Professor William Denton is lecturing in Boston.

Mrs. D. S. Everance and wife are now in Milwaukee. Mrs. D. S. will make engagements to speak any where in the West.

The Iowa State Spiritualist Convention is in session. Warren Case is present.

The Catholics at Fishkill Long Island, N. Y., have resolved to send their children to the public schools. Heretofore they have supported a school of their own of 450 pupils.

"Let us be cautious," says Rev. Dr. Bellows, "how we raise capital about the Christianity of men like Washington, Humboldt, Franklin, Lincoln, or even Dickens, lest the profane should say, 'What is the use of a Christianity which such men could do without?'"

Dr. Samuel Underhill has been at Franklin Grove, Ill., lecturing, holding circles, etc.

Prophets and holy men, dreamers and seers, Learned in the wisdom of heavenly lore, Come to us now as in other years, With words as inspiring as ever before.

A. A. Wheelock speaks at Birmingham the first Sunday in October; at Grafton Center, Town Hall, the second Sunday in October.

Mrs. S. M. Thompson speaks at Alliance the 2d Sunday of each month.

Mrs. Harding's time in the West is all positively engaged, and hundreds of applications she can not fill.

The American Spiritualist says that a child of a family by the name of Rigdon, resident of Cleveland Ohio, and well known, was very sick. Several of the most celebrated physicians had been called, and the case after every effort, was considered hopeless. Under these circumstances, Mrs. S. M. Thompson, a well known medium, diagnosed the case in the presence of these physicians, and was not only able to discover, merely by her mediumship, all the doctors had found out, but in addition, the controlling intelligence declared that there was an abscess gathering near one of the child's ears, if this broke and discharged inwardly the child would die, if outwardly, would recover. Her predictions were true to the letter. The abscess broke, discharged outwardly, and the child lived.

Mrs. J. J. Johnson, inspirational medium and symbolic seer, has been sick for some time, but now, we are happy to say, has sufficiently recovered to give sittings to those who desire to consult her. She resides at 60 Cass street.

Mrs. M. J. Wilcoxson will receive calls to lecture after the middle of October, on the line of the Atlantic and Great Western Railroad, from Readville to Cleveland, and from there to Chicago, B. R. All wishing her services on the above line, will please address her immediately, at New Castle, Pa. Mrs. Wilcoxson is doing a good work for Spiritualism, and her lectures are everywhere well received.

John Cochran, of Toledo sends the following proposition, which he proposes to discuss:

"Resolved, That the Bible is the only divine rule of faith and practice."

The subject is only to include the discussion of the following heads: 1st. The existence of that God of whom the Bible testifies. 2d. The necessity for a spiritus in vita of God. 3d. The genuineness and authenticity of the Bible. If you will

Written for the Religio-Philosophical Journal.

THE UNKNOWN LAND.

O land unknown! Beyond our mortal sight,
Wreath round with wondrous shadows of the night,
O spirit, lead, yet long to wing thy flight
To thy mysterious shore.

O land unknown! We strain our eager eyes;
Into the dark we send our pleading cry;
We call in vain, no voices make reply
From thy mysterious shore.

O land unknown! A never-ending train
In stern procession from these realms of pain,
Moves slowly on, but comes not back again
From thy mysterious shore.

O land unknown! Art thou far off or near?
We cry from our loved ones who disappear,
And the old voices we once heard
From thy mysterious shore.

O land unknown! By the dividing stream
We stand and gaze, and sometimes fondly dream
The clouds will part and yield one transient gleam
Of thy mysterious shore.

O land unknown! That day of days draws nigh,
Which shall unlock this hidden mystery,
And bid our dreary, longing spirit fly
To thy mysterious shore.

REPLY.

A land unknown! Though not in mortal sight,
No gloom is there, no shadows of the night;
Our spirits long, to wing their flight
To these mystic shores.

A land unknown! Not so—no eager eye
Is peer into that bright ether;
We call and call; but voices make reply
From these mystic shores.

A land unknown! A never-ending train
In stern procession from these realms of pain
Moves slowly on, but comes not back again
From these mystic shores.

A land unknown! 'Tis not far off or near,
We know 'tis our loved ones disappear,
But their dear voices now we often hear
From that not distant shore.

A land unknown! By the dividing stream
We stand and gaze, and often fondly dream
The clouds do part and yield a brilliant gleam
Of that most brilliant shore.

O blessed land! The day of days draws nigh
Which shall unlock this hidden mystery,
And bid our yearning spirit fly
To that most blissful shore.

P. H. B.

Original Essays.

ROSICRUCIAN MUSINGS.

What Constitutes a Lie.

By F. B. DOWD.

A lie is that which is untrue. There are many kinds of lies.

The lie of ignorance is winked at, and considered a mere surface affair; while the willful, malicious lie, is looked upon as a thing so low and vile as to be hated by all honest people.

It is difficult to say really what it takes to constitute a lie. It seems to me that the worst kind of a lie is constituted of the intent to deceive, and the actual deception accomplished, with the sole purpose of wronging someone.

Lies are graded from the lowest, blackest kind, up to the highest, white lie, so common that it is a question unsettled as yet, whether they are not really more beneficial than the naked, unvarnished truth.

A lie is generally considered as the opposite of truth. If we could define truth, we then might also define a lie. There are many things which constitute a lie. A few examples will show my meaning.

A woman is something indispensable, and a real, genuine woman is as beautiful and lovely as anything possible for man to conceive of. In fact, angels have always been arrayed in female attire, showing that man's conceptions of the truly beautiful have always been feminine.

Now, we recognize natural, physical beauty, as well as mental beauty, as true and real, and to be desired by all men above everything else. It sometimes happens, however, that women are not really what they seem; that they owe to art the charms which lure, while at heart they are false. Such are a living lie. That which constitutes such a lie, is an indecipherable blending of countenance, complexion, innumerable trinkets and gewgaws, with artificial smile and natural grace of motion and figure. Thus Nature the true blends with Art the false, and the two so blended constitute a lie, when it is calculated to deceive.

In this light the great mass of the members of society are living a lie every day; for who is there that is not a liar? It may be that the masses are better than what they appear; but it is a deception, notwithstanding, if the appearance be less or more than the reality.

The positive facts of life—the objects and the phenomena of existence—are considered true; if these are only appearances, and Reason acts then aside as a lie and a mere delusion. The earth appears to be flat, and the overarching dome of heaven seems to meet the earth at the limit of vision; but reason stamps it as a lie and a mere delusion in essence. This lie is constituted by the earth, and the relations man sustains to it by reason of sense. So every positive fact—that which appears to the external senses—may be proved as untrue by Reason; and hence you see the difficulties of demonstrating what constitutes a lie.

We may not hold aside the veil which hides the real and the true from the false hearts and the untrue relations which we sustain to the true. We may not know the true, for our first labor is among false conditions. While we recognize some things as truer than others; yet to-morrow we may find that which may prove our truth the very falsehood. We may not strip the truth of its false covering, and lay bare the heart of Nature; for then we would find no pleasing variety, no changing conditions. Without the false in Nature, there could be no progression, for all would be perfect. We may not strip the variegated surface of mother earth of the wonderful variety of colors displayed, in not alone the floral kingdom, but in every object which meets the eye, and lay bare, and reduce to its primitive state those delicate and pleasing combinations which make life so desirable, and the feast of the senses such a Godlike repast; for then we would behold a light so brilliant as to destroy vision, and lay up the earth as a worthless lie.

were not so, God would stand revealed in all perfection in every object, in every word, in every circumstance, and of necessity, universal stagnation and annihilation must be the lot of all, whose tendency is onward and upward, or of those who are moving downward in the scale of being. It is man's imagination which makes the lie. Some imagining good leads to evil, and we put on a bland exterior, and assume an angel's garb and smile; while at heart we are as a serpent, full of all manner of fraud and treachery. If it were possible to lay bare the heart and lives of mankind, even the best of us would sicken us with the dark and filthy caverns, its blackness, which we, in the hope of the better time coming, cover up from the gaze of our fellows, and shroud ourselves round about with words and acts as our ourselves.

It is well that thoughts are hidden; well that words are fewer than thoughts; well that our acts are not final and real; for we hope to think better thoughts in time; hope to acquire power to control the idle words, and leave them unspoken; hope to be true to our convictions, one of these days.

Without hope, the heart would burst. The truth seems to me to be a dream long since forgotten; it comes back now and then, vague and indistinct, like a distant, disjointed strain of far distant ravishing music, which thrills and throbs my soul like a chord, drawing me to seek its source. If the broken strain of discord be as much as I can bear, why ask for true harmony? Discord is harmony to some senses. Let us be true to him who tells them. Who can be a judge? If we forget the truth, falsehood is real and true. If we forget the false, all things are true.

THE ABSURDITY OF THE DOCTRINE OF RE-INCARNATION.

By D. P. KAYNER, M. D.

Anything, however little or however dim the outline, that we are able to discover and comprehend, relating to forms, individualizations or entities, teaching the law of spirit forces and of spiritual development, leads us at once into the realm of immortality, and leading us there, it gives us a consciousness of individualized immortal existence.

Everywhere and all around us are the manifestations of spirit forces, taking to itself forms in the physical realm or outer temple of Nature. We know that forms change to becoming individualized, but nothing is lost; no principle in Nature is eradicated.

Relatively, the lower forms of individualized spirit manifest only the intelligence of their particular degree of development, yet each individual is complete in itself, and as such, is distinct from all others.

No two blades of grass can be found exactly alike. If you think these can, search among the blades of grass where there is a great deal of plain to the unaided vision than in the common field grass, and when you have found the twin blades, strike in every particular, please inform us. If in this search you are not satisfied, and have not learned a line, or single letter, even of the grand lesson of infinity, then gather from the numerous blades in the field those that appear to be complete in themselves, and place them under the proper microscope and trace each particular line, and show me the correct tracings of any two of them that are alike.

There is upon the very threshold of Nature's individualizations of spirit essence the field of infinity widens with the immensity of its resources, and its endless varieties of expression in simple forms. It is in the field of infinity that the individualized spirit changes in progressing through the infinite phases of the higher or more complete forms, and rises to the individualized entity of a human being. We are in the field of infinity, and the individualized spirit changes in progressing through the infinite phases of the higher or more complete forms, and rises to the individualized entity of a human being. We are in the field of infinity, and the individualized spirit changes in progressing through the infinite phases of the higher or more complete forms, and rises to the individualized entity of a human being.

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MEDIUMS

Interesting Statements and Particulars—Incidents at the Reform and Convention.

BY D. W. BULL.

Quite a number of well meaning Spiritualists seem to be afflicted with a chronic madness for exposing the evidences upon which their theories are built. The disorder will be noticed very readily by observing the patient in his incoherent mutterings and mumblings over the word "humbug."

It would make little difference whether he understood the meaning of the word, since if he only knows enough to pronounce it, it will act as a spell, and save him a vast amount of philosophical.

And again, there are some who every hope of success as lecturers, is based on the downfall of medium lecturers. Impelled by this selfish motive, without the good of the cause at heart, they strike at the very foundations of the super-natural which are living in, and which are the basis of the whole system.

My experience, which has continually been extended, has led me to the conclusion, that in two years I have been in the lecturing field, has had quite a different influence on my mind. Having found this theory unpopular, one of its propounds, I have been led to the conclusion, that the subject in which he had become the corker of a crowd, was not the little of the truth that remains among Spiritualists. The fraternity which is glad to hear of a certain kind of fraud, could not furnish the necessary food upon which his life depends, and hence he has been compelled to go out of the ranks, where he could survive to the end of his career.

At the Convention we were quite a number of good mediums, only one of whom at present, we propose to speak of, as their merits are somewhat discussed there at the time.

The first one to notice was Mrs. L. I. Moore, of Toledo, Ohio.

By invitation she came upon the rostrum, stripped of her dress, and the name, Henry C. Wright, came out. Her arm in large red gloves, and shortly after, the name, Mary C. Wait, appeared, just below the first name. The President, J. G. Wait, told me that he had lost a child, and he could not furnish the necessary food upon which his life depends, and hence he has been compelled to go out of the ranks, where he could survive to the end of his career.

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IF IT IS NOT MAGNETISM, WHAT IS IT?

By Wm. B. Fahnestock.

As my name has been mentioned in connection with the above question, I will, with due deference, endeavor to explain.

It is, perhaps, not generally known that there is a physical aroma exhalant from the person of every living thing, whose quality varies according to health, diet, fatigue, etc. There is also another, eliminated from the spirit-body, which is called the mental aroma.

Spirits also eliminate similar mental and bodily exhalations. These constitute the bond of union between mortals and spirits, and it is these exhalations which have been seen and mistaken for magnetic or electrical currents. As far back as the 25th of March, 1860, the spirit of Professor Hare gave me through Dr. O. a full explanation of these eliminations, etc., in a communication which I now promise to transcribe and send to you for the benefit of those who may be interested in it.

Further: Miss B. is controlled by a spirit, and like most of these she believes in the fact of an "electrical formation," which produces the necessary condition, "for what? If for spirit control, it is simply the somnambulic condition that has been mentioned, but who, if not dead, could be so?"

Again: Miss B. is controlled, is not well, but sufficiently clairvoyant to see or know that the reason why the spirit cannot control her properly is because she has no power, and that, I said, is not sufficiently in a somnambulic condition.

The spirit telling her the truth about what was to happen to a sister, is possible, and was only the power of her knowledge, which all spirits possess, according to purity.

In the case of Miss Mattie H., Miss B. has a direct true nature of her condition, consequently does not understand her condition, and that no will effort, would not have "left stiff or rigid in a trance," and her not being able to come out of it until Miss B. interpreted, was purely because she did not know her power, and that, I said, is not sufficiently in a somnambulic condition.

The spirit telling her the truth about what was to happen to a sister, is possible, and was only the power of her knowledge, which all spirits possess, according to purity.

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SPIRIT PICTURES.

Letter from Mr. Milleson.

DEAR BROTHER JONES—I saw in your valuable paper some days ago, a letter from a man in Wyoming, asking for information in the matter of spirit pictures. For the benefit of said party and all others whom this may concern, I send you the following letter of Dr. A. Stone, touching my work, the same that you have seen in Chicago, before the drawings were sent to the father of the spirit children.

I would say to all who are desirous of my services as a spirit artist, that my guides assure me, that they can be more successful if I am in the homes of parties having lost members of their families, and that I am ready to accept invitations to go to the homes of such as wish likenesses of their spirit friends; and that I desire to spend the winter in the State of Michigan, and should be pleased to receive orders from that quarter.

Hoping yourself and the old RELIGIO-PHILOSOPHICAL JOURNAL may long live I do good, I remain your friend and brother.

Troy, N. Y., Sept. 29th, 1870.

SPIRIT LIKENESSES.

Interesting Statements from Dr. Stone.

From the Banner of Light.

EDITORS BANNER OF LIGHT—Among the numerous mediums that have received favorable notices in your Banner, and some of them many such, even for years, I have scarcely noticed the name of M. Milleson, whose claims represent that peculiar and interesting phase of mediumship as to be able to portray the spirit features of our departed friends.

In a very recent number of the Banner appears a communication, representing a conversation of this artist with his spirit guides, Berj. West and Anthony Van Dyck, relating to the laws or conditions which a neutral in such cases, necessary to be observed for the full and complete success and obtaining of the desired object. Also, explaining the philosophy of development and peculiarities indicated by many of the spirit likenesses painted by the artist above named, in which reference is made to a group of our children.

Feeling impressed that many who have read the communication above referred to would like to learn something more respecting the claims or the peculiar mediumship of M. Milleson, I venture to supply the chain hitherto almost unbroken in your paper.

It is several years since that I was called to pay death in rapid succession, with three dear and fondly loved children. What made the blow more poignant it occurred in a strange land, while I had just wandered in pursuit of health, and among strangers. Here I was called upon to bury their little bodies from mortal life, while I, with brightened hope, returned from that far distant country, which, but a little time before, I had anticipated as a permanent earthly home, to spend the remainder of my days. But in the progress of events and the natural unfolding of the mysterious laws of the Creator, I found myself holding direct correspondence, through channels that had been opened up and perfected, with those dear departed children. I need not stop here to state the thousand and one tests of their identity—of their progress and development onward and upward in spiritual growth and spirit-life; that will be taken for granted in this period of light and indisputable demonstration. Suffice it to say, the volumes of evidence of their identity—of light eliminating from this continued spiritual correspondence—conveyed consolation as well as spiritual wisdom to my mind that could be realized from no mere counsel or advice. At length my desire to possess something tangible of the present developed appearance captivated my mind, hence my interrogatories to them, for the time being, turned upon this point alone.

I was assured by them, through Mr. Mansfield, that they could control M. Milleson, and the object so much desired, was accomplished. I was again disappointed, and so communicated it to my children. They, without any discouragement, persisted that their chances were just as good West as East, and that I only had to communicate to the artist, their intentions, and they would present themselves at his studio.

The conditions being complied with in a few weeks, the artist found, among many other paintings produced by him, a group of lovely children; but then the question designation or individuality was to be determined. To this end the artist interrogated, by way of a sealed letter, through Mr. Mansfield of New York, his spirit-guides, and received the following reply, which was forwarded by Mr. Mansfield directly to me, before going into the hands of the artist:

[C.P.]

MY DEAR CHANCE—Thy queries of the 11th, (of June) are before me, and I hasten to say the two young ladies that group together are represented by names as given by Christ. And so "Partly Stone." I am pleased to say they are faithful likenesses of their present appearance. If they fall in any one particular, it is in beauty, for the one calling herself "Partly" surpasses all spirits for beauty and loveliness I have as yet seen. They cannot fail to please the father of these dear spirits. Well are they worthy of a choice place in his parlor. The delight that it afforded the dear children to come thus tangibly, is more than I can describe.

There is doing finely; persevere, and know we are with them.

14th June, 1869.

The comfort and satisfaction it affords me to possess the likenesses of these two daughters and a son, since painted by the artist, are beyond my power to describe; and in this lies my motive of making known the claims of M. Milleson to public confidence, at the same time embodying some suggestions as to the conditions for others interested to gratify their desires in accomplishing what I have done.

My children passed to the Summer Land long before the medium was developed as an artist; he never was known to me, nor I to him, before this time, and I learn since, from personal acquaintance, that he had never taken lessons or painted before being developed by his spirit-guides.

Being desirous of extending my gratitude to the artist capable of conferring so much happiness, M. Milleson is now my guest (by special request), where he will remain during July, and the first or second week in August. He will be pleased to receive and entertain parties interested in obtaining the features of their spirit

ROBERT HARE.

COMMUNICATION FROM DR. HARE.

To Dr. Fahnestock.

DEAR DOCTOR—Every human being while on the earth sphere, is exhalant from his system a particular aroma, which consists of the effluvia of his physical nature, resolving themselves into their original parental condition, and in so doing, they necessarily envelop the individual in a special aura, and so produce a special identity. The quality as well as the quantity of this aroma, is varied by the accidents of health, fatigue, diet, rest, temperament, etc.

In addition to this exhalation, which is purely physical, there is also another, which is an emanation or elimination from the spiritual body, and may, for want of a better term, be called the mental aroma. Now these two eliminations, the case of a living man or woman, constitute their bond of union with the spirits. This mental aroma is constituted by the expenditure of thought, desire, hope, fear, and indeed by all the passions of man's spiritual nature, and is more or less powerful in proportion to the intensity of the individual's will, by which any or all of its components may be made to act or to remain latent, either on its own physical medium, or on the mental aroma of any other intelligent being, whether man or spirit.

The physical aroma of man can only act on the physical senses of another, as is noticed in the particular odor of certain persons, as the African, and others of this class. The dog, with the lower animal, is not so much affected by the physical aroma, as man, by means of this physical exhalation, is enabled to recognize his master, although that master may be in the midst of persons who in turn are exhaling their own physical aroma. The mental aroma is only recognizable by the mind, and as it carries with it the entire nature of the individual to whom it belongs, it apprises those persons of the character of the owner, even while at a distance; hence the affinity or aversion we feel to persons at first sight.

ROBERT HARE.

The schools of Virginia, now closed, are to be re-established under the township plan of New England.

The American Rosicrucian Association propose to establish an observatory on the highest of the Pacific Railroad.

Religio-Philosophical Journal

S. H. JONES,
EDITOR, PUBLISHER AND PROPRIETOR.
Office, 187 & 189 South Clark Street,
CHICAGO, OCTOBER 15, 1870.

TERMS OF THE
Religio-Philosophical Journal.
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2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and collect the whole amount.

3. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncollected, is prima facie evidence of fraudulent intent.

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Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to Dec. 1870, 1870, it will be marked "Smith J. Dec. 1870." The same notice, if he has only paid to Dec. 1870, 1869, it will read "Smith J. Dec. 1869, or perhaps, in some cases, that two figures for the year, as 70 for 1870, or 69 for 1869.

Thousands of money to this office for the Journal, should be careful to note whether it is a renewal, or a new subscription, and write the proper name plainly.

ALL names and communications should be addressed
S. H. JONES, 189 SOUTH CLARK STREET, CHICAGO, ILLINOIS.

A Search After God.

Views of the Bible Characters—The Negro and Watch—
Conditions of our Existence.

Let's! Are we not amid this interminable conflict of opinion?—this strife of ideas?—and do we feel like relinquishing our Search after the Divine Architect of the Universe? Not yet! Still resolute, still unshaken, we will prosecute our search, continue our investigation, and endeavor to unveil the true character of that Being who has heretofore evaded the closest scrutiny of mortals.

In the traditional past, dim with ignorance, superstition and licentiousness, a rude class of people, whose conceptions of things were not comprehensive, and whose minds would bear no more comparison with those of the present day than Gulliver's Lilliputians would with the Cardiff Giant, worshipped what they supposed to be a personal God.

At one time God is represented as saying, in Exodus 3: 23, "I will take away my hand and thou shalt see my back parts." In the 11th verse same chapter, it is stated, "The Lord spoke to Moses face to face, as man speaketh to his friend." In Gen. 2: 9, 10, it is distinctly declared that God called unto Adam, and said unto him, "Adam, where art thou?" In Gen. 3: 9, it is boldly affirmed, "I have seen God's face, and my life is preserved." In Isaiah 6: 1, the assertion is made, "I also saw the Lord sitting upon a throne, high and lifted up." In Ex. 24: 9, 10, 11, we find this: "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and they saw the God of Israel. They saw God and did not die."

There are statements on the part of the Bible, are entitled to about as much credit as the account by a novelist in some romantic story. Why a large portion of earth's children should believe that those distinguished men of traditional times actually saw God, receiving their word therefrom, we cannot explain, while if any one should declare at the present day that they had seen and conversed with him no one would believe their statements. The children of earth are strangely constituted. They crystallize God to suit their own conceptions, and worship just as the ancient Mexicans did the sun, or the bigoted Israelites a golden calf.

Beneath a large palm tree in Africa reposes a Congo Negro. How dark his skin; how thick his lips; how crispy and woolly his hair; what a fiendish expression on his countenance! His teeth are like pearls, and the white of his eyes presents a strange contrast to his black skin, and when he laughs, it puts us in mind of the ananads that has opened his mouth to lave the life-blood from one of the victims of its strength and malice. He is chief of a large and powerful tribe, and wields his power with a remorseless hand. He is a monster instead of a man; an animal, instead of the "noblest work of creation," and a fit associate for the rhinoceros or alligator, instead of intelligent beings. Well, he has murdered a missionary, and has just arisen from a meal, composed of his liver, kidneys, lungs and blood! Ghastly, horrible spectacle! A human being, jaying his tongue in the life-blood of a missionary, and eating his flesh with the satisfaction that a gourmand would give of a breakfast! A cannibal is he? He belongs to a class of people, the Bible states, that originated from that miserable old debauchee, Noah. As he rises from his feast, ticks his thick lips with his serpent-like tongue, and puts his beastly stomach, with the precious life-blood and flesh of a missionary, he is the very embodiment of a

mercous to men! n, are the result of his success. He adorns his person with them, and in his wild enthusiasm he dances and sings, and enjoys himself in his rude way. But all at once he takes from the missionary's pocket a large silver watch; it ticks, and in the excitement of the moment he drops it! The hands move! the tick, tick, resembles a little insect that frequents his hut, and he thinks it an animal—comes to the conclusion that it is really alive. Finding that it will not bite or sting him, he carries it to his hut and exhibits it to his followers, as one of the most wonderful insects in existence. On the following day the watch runs down, the ticks cease, the hands refuse to move, and the poor Negro came to the conclusion that the animal was dead! And he dissected it just as Agassiz would an insect from some foreign coast.

The American Indians took the Spinnakers for gods, because they made use of gunpowder, and rode on horseback, while their ships they regarded as huge birds. The inhabitants of the Island of Terrian, having no knowledge of fire, before the arrival of the Europeans, took it for an animal which devoured wood. These are strange notions, yet none the less true.

After God's communication with Abraham, it is said in the 17th chap., 23d verse of Gen. 1, "And he left off talking with him; and God went up from Abraham." Now, we will like to ask how an Infinite God, omnipresent, can leave Himself. "If He is omnipresent, He cannot leave Himself." "If He departs from a certain locality," He "leaves Himself," if there, for He is omnipresent. If He leaves Himself, how can He go up from anybody? The idea is too ridiculous to require a moment's notice. God never talked with Abraham and never will. The moment he becomes local in character, He ceases to be Infinite; besides, the very language subsequently used, gives us good reasons to believe that Abraham never communed with God—never had any communication from him.

"And the Lord appeared unto him in the plains of Mamre, and he sat in the tent door, in the heat of the day."

"And he lifted up his eyes and looked, and lo! three men stood by him, and when he saw them, he ran to meet them from the tent door, and turned himself toward the ground."

Here is an admission on the part of Abraham that the Lord who appeared, consisted of three men, and he held conversation with them, calling them Lord. In all other cases, we have as good reason to believe that he simply meant ministering spirits who had assumed a material form, and came to earth for the purpose of holding communication with him. In all this conversation, the Lord talks like one who possesses the ordinary capacity of mortals; never for a moment hinting that He is all-powerful. He says in Genesis xvii: 21, "I will go down now and see whether they have done altogether according to the cry of it, which is come unto me, and if not, I will know."

The idea of God talking in the manner indicated above, is absurd. It would sound well for mortals to talk of going down or going up, but for a God, who is omnipresent, to talk in such a manner, it looks exceedingly ridiculous. If any one ever communicated with Abraham from the Spirit World, it certainly was a spirit, endowed with capacities, perhaps, far superior to mortals.

Now these ancient Bible characters, no doubt, were honest in their statement that they had seen God, yet they were so sadly mistaken as the Negro who thought the watch an insect.

The Negro who believed the watch a large insect; the notion of the savage in the Island of Terrian, who thought fire an animal that devoured wood; the Indians who believed Columbus was a god and his ships huge birds; and Moses, Isaiah, Adam, Aaron, Nadab and Abihu—Bible characters who knew that they saw God—all belong to one class of illiterate rabble, that do not know what they are talking about.

The Negro could be easily taught that the watch was not an insect, and the Indian convinced that fire was not an animal, or a ship a huge bird, but the Orthodox Churches are so obstinate in their ignorance, and so contemptibly foolish in their worship of traditional narrative, that they still believe those Bible characters in their statements in reference to the existence of a God.

In the discussion of this subject, we look upon the human mind as a tree that sends out shoots and branches in every condition of life, and while enlarging its field of supply for itself, it is enabled by its fruits to be of more benefit to humanity.

The mind when searching for God should send out messengers in every conceivable direction, and bring back reports therefrom—benefit humanity by stating what the eye hath seen and ear heard.

Humanity to day is lost as it were, in the vast gulf of speculation, and they desire to know whether fate rules with an iron sway or not. They know they are forced into, through and out of the world, and thus far they can be readily convinced that inexorable fate governs with an iron hand.

Well, what does this establish—the existence of a God? Just think of it—these three conditions applied to every human being, and we wish a lesson can be learned.

1st—Forced into the world.
2d—Forced through the world.
3d—Forced out of the world.

There are three laws that exist that are inexorable in their nature and action. Now if these conditions were not arranged by an overruling Providence, or by the inherent action of law, then the first man forced himself into, through and out of the world, and he is the only free agent that ever existed.

These three conditions are in accordance with law. Which were first, man or the laws that created him? If man, then he came into existence without a cause. If law existed first, blind law—could it originate intelligent beings? If such is the case, man is product of law, hence

flower on the tiny stalk. Nature's laws don't think. The lightning's flash is not a radiant smile of the Deity, neither is the thunder, nor an expression of his anger; nor does he cry, as a certain class once believed, when it rains.

Well, by and by we will unveil God, not in the manner that many of our readers expect. Behold this din and discord that pervades the human family, is a beacon of light the radiance of which beckons us on into other fields and the realization of grander truths. Behold us in a world of contention, war, strife, internal discord, licentiousness and crimes of all shades, while beyond we catch a glimpse of those things which reveal the greatness and grandeur of the universe.

Mormonism in Utah.

The condition of Mormonism is graphically described by a correspondent of the New York Tribune. A great change is now being made in Utah, and the time is not far distant when Brigham will lose the power that he now exercises over his followers.

"A few years since it was impossible for a person to reside in Great Salt Lake City for a single week and express an opinion against Mormonism or Brigham Young, one and the same thing, in fact, but—three times have gone by. Men professing belief in the Book of Mormon, but opposing polygamy and all other 'innovations' in the 'ancient faith' not only live there undisturbed, but even hold meetings and pass resolutions denouncing the acts of Brigham Young and the Council with impunity. Little by little the faith is becoming impudently, and the hold of the rulers of the Church upon the people is becoming weakened. Mormonism is still a living faith, but it has culminated, and unless the old fanaticism is rekindled by the flame of unwise and unnecessary persecution, it will die out slowly but surely, as a fire burns out, by the exhaustion of material on which to feed. I find that the 'apostles' as the followers of young Joseph Smith are called, are just about holding their own, not gaining rapidly, at any rate; while the new schismatic, denominated the 'Goldsmites,' after their founder, are, at least, doing enough to seriously annoy, if not actually alarm, the followers of Brigham. The Goldsmiths of the Mormon faith are engaged in hard work, and entitled to full belief and reverence as such; but they go further, and insist that there is no warrant for polygamy, and that there is truth in all religions, or, in other words, that no single religion contains all the truth. They claim that 'thou shalt love God, thy neighbor, and thyself' is the grand old law; and in fact hold very similar doctrines throughout to those so boldly put forth by Abraham and his associate free-thinkers in Mexico at this time, and occupy nearly the same position to the Church of Utah that the Mexican free thinkers do to the Church of Rome. I am informed that several of the professors of the new faith have 'brought forth fruits meet for repentance,' commencing by putting from them their wives, save their first, dividing their property with the discarded supplemental help-mates; and I know one case of the kind among my personal acquaintances."

Shakopee, October 14, 1870.

The Unfortunate.

Mrs. A. M. Corey, of St. Louis, Mo., writes, Sept. 1870.

My father has been a subscriber for your paper, and thought much of it; but, on the 16th of this month, he passed over the river, into that country of which he has long known so much about. He was a Spiritualist for twenty years or more, and death did not terror him.

He was a poor man, and leaves a poor man's legacy to his wife and daughter. In regard to the subscription, I do not know how much he is in arrears; but I am not able to pay any thing now, as I have to support myself and mother by my needle, and have a good many expenses to meet this fall. You will please stop the paper, and write to me in regard to the bill, and I will settle as soon as possible.

I regret to give up the paper, but necessity is now my master.

Yours truly, A. M. COREY.

REMARKS.

DEAR SISTER.—You will consider the debt canceled. I will continue to send you the RELIGIO-PHILOSOPHICAL JOURNAL in the name of your beloved father.—free.

Occasionally a brother or sister, who is blessed with plenty of this world's goods, sends us a few dollars for the benevolent fund,—the balance I take out of our own pocket, and replenish that fund for the benefit of the unfortunate. To send them the JOURNAL free, is a means of producing sunshine in our own souls, as well as in those to whom it is sent.

We hope those who have plenty, and to spare, will contribute means to our Benevolent fund.

The Journal.

The JOURNAL this week will be found "chuck full" of interesting reading matter. Brother Child gives some startling incidents connected with Spiritualism. "The Funeral Reminiscences of Henry C. Wright" will well pay perusal. Bro. Dowd gives us some "spice" in his "Rationalistic Musings." D. Kayner, D. W. Hall, Dr. Fahnestock, M. Milleson the spirit artist, Sada Bailey, J. L. Potter, and others no less worthy, have their say. The Wilson and Haddock debate is, as usual, very interesting.

The JOURNAL is the only exclusively Spiritual paper in the West, and this week's number will be read with profit.

The Richmond Convention.

Forty five pages of the Report of the Richmond Convention comes to hand just as we are going to press. It will appear in our next. We have also a photographic report of the address of Mrs. Addie L. Ballou and Mrs. Warner, made there, which will appear soon.

Professor William Denton.

This eminent lecturer is the author of two pamphlets,—one "The Irreconcilable Records of Genesis and Geology;" and the other, "Orthodoxy False, since Spiritualism is True." The first is a pamphlet of eighty pages, and from the title reader can judge of the nature of its contents. Genesis and Geology are compared with a master hand, the discrepancies between them pointed out, and made so apparent that all can understand. The latter pamphlet is somewhat smaller, containing twenty six closely printed pages, but none the less interesting to the general reader. Professor Denton stands high as a Scientific man, and his works, on whatever subject, will be read with special interest.

"A Feast."

P. P. Parker, of Parkersburg, Iowa, writes: "I must have your JOURNAL. The 'Search after God' is worth a year's subscription, and the whole is a feast of fat things well defined."

Mrs. Horton lectured at Crosby's Music Hall on Sunday last, to a small but appreciative audience. She lectures again on Sunday next.

Notice.

Owing to the absence (unavoidable) of the person having our mail list in charge, the credits of those sending money for renewal of their subscriptions, and for new subscriptions, will not appear so soon by two weeks as they otherwise would. It is better to suffer this delay, than the mistake that would occur by substituting an inexperienced person. Of two

Report of J. L. Potter.

TO THE SPIRITUALISTS OF MINNESOTA:—Through the RELIGIO-PHILOSOPHICAL JOURNAL, I send you a report for September, with an appeal to the delinquent Spiritualists of our State, hoping to stir up their pure minds by way of remembrance, that many subscribing to the State Fund at Fairbault, have not as yet paid up their arrears. The Annual Convention is near at hand. Our reports must be made up, and accounts settled, and unless you all pay your dues promptly, some bills must go unpaid. Let each person that has not paid their dues, consider as they read this, that means me, and come to Minneapolis the 21st of this month, with the stamps to settle your arrears, or send the same by some one that is coming from your place. Justice demands a settlement between yourself and the association, that they may start on the new year, even with the world at least. Please make an extra effort to come the little day of an occasion, and come prepared to encourage one another in the work. Come, come all! if we are going to have a glorious time. Let each bring as good a time with them as they can, and as much of it as possible, and we will have a profitable meeting. Spirits friends will be there, ready to encourage in every good word and work that mortals may espouse.

Whole number of 1 current give 21; expenses, \$9.55; whole number joining association, 25; Paces visited—Plymouth, Excelsior, Kensington, Hutchinson, New Auburn, and Shakopee. Amount in collections, \$41.10. At Hutchinson the church people raised objections to our lectures, that resulted in a discussion of four evenings with Mr. Griffin, an Annihilationist, that ended in our favor. While at Hutchinson, at the house of S. A. Banting, September 15th, I joined in marriage, Mr. David R. Corliss, and Miss Mary E. Coffin—all of Hutchinson, Minn.—of Minn.

At Excelsior, Mr. Galpin, a Congregationalist leader came in one evening, and made some objections, but refused to meet us again—so the work goes on apace, and add Theology retreats at every attack. Before the convention, I shall visit St. Paul, and give a lecture at Stillwater, Sunrise Prairie and Taylor's Falls.

The above is respectfully submitted to the Spiritualists of Minnesota.

Shakopee, October 14, 1870.

The Unfortunate.

Mrs. A. M. Corey, of St. Louis, Mo., writes, Sept. 1870.

My father has been a subscriber for your paper, and thought much of it; but, on the 16th of this month, he passed over the river, into that country of which he has long known so much about. He was a Spiritualist for twenty years or more, and death did not terror him.

He was a poor man, and leaves a poor man's legacy to his wife and daughter. In regard to the subscription, I do not know how much he is in arrears; but I am not able to pay any thing now, as I have to support myself and mother by my needle, and have a good many expenses to meet this fall. You will please stop the paper, and write to me in regard to the bill, and I will settle as soon as possible.

I regret to give up the paper, but necessity is now my master.

Yours truly, A. M. COREY.

REMARKS.

DEAR SISTER.—You will consider the debt canceled. I will continue to send you the RELIGIO-PHILOSOPHICAL JOURNAL in the name of your beloved father.—free.

Occasionally a brother or sister, who is blessed with plenty of this world's goods, sends us a few dollars for the benevolent fund,—the balance I take out of our own pocket, and replenish that fund for the benefit of the unfortunate. To send them the JOURNAL free, is a means of producing sunshine in our own souls, as well as in those to whom it is sent.

We hope those who have plenty, and to spare, will contribute means to our Benevolent fund.

The Journal.

The JOURNAL this week will be found "chuck full" of interesting reading matter. Brother Child gives some startling incidents connected with Spiritualism. "The Funeral Reminiscences of Henry C. Wright" will well pay perusal. Bro. Dowd gives us some "spice" in his "Rationalistic Musings." D. Kayner, D. W. Hall, Dr. Fahnestock, M. Milleson the spirit artist, Sada Bailey, J. L. Potter, and others no less worthy, have their say. The Wilson and Haddock debate is, as usual, very interesting.

The JOURNAL is the only exclusively Spiritual paper in the West, and this week's number will be read with profit.

The Richmond Convention.

Forty five pages of the Report of the Richmond Convention comes to hand just as we are going to press. It will appear in our next. We have also a photographic report of the address of Mrs. Addie L. Ballou and Mrs. Warner, made there, which will appear soon.

Professor William Denton.

This eminent lecturer is the author of two pamphlets,—one "The Irreconcilable Records of Genesis and Geology;" and the other, "Orthodoxy False, since Spiritualism is True." The first is a pamphlet of eighty pages, and from the title reader can judge of the nature of its contents. Genesis and Geology are compared with a master hand, the discrepancies between them pointed out, and made so apparent that all can understand. The latter pamphlet is somewhat smaller, containing twenty six closely printed pages, but none the less interesting to the general reader. Professor Denton stands high as a Scientific man, and his works, on whatever subject, will be read with special interest.

"A Feast."

P. P. Parker, of Parkersburg, Iowa, writes: "I must have your JOURNAL. The 'Search after God' is worth a year's subscription, and the whole is a feast of fat things well defined."

Mrs. Horton lectured at Crosby's Music Hall on Sunday last, to a small but appreciative audience. She lectures again on Sunday next.

Notice.

Owing to the absence (unavoidable) of the person having our mail list in charge, the credits of those sending money for renewal of their subscriptions, and for new subscriptions, will not appear so soon by two weeks as they otherwise would. It is better to suffer this delay, than the mistake that would occur by substituting an inexperienced person. Of two

Personal and Local.

—Ophelia E. Lynn, during October, will be on the line of the Michigan Southern R. R., from Toledo to Chicago.

—M. S. Day writes from Watertown, New York, that the seances of Charles H. Read, medium for physical manifestations, have been a complete success. Mr. Read will soon be in Chicago.

—Thanks to the friend who sent us the De Quoin Tribune, containing items of interest.

—O. Fausie Allen is now in Kansas City, Mo., speaking to crowded houses. She alludes to this, her first visit to the West, as having been very pleasant. She is willing to delay her departure therefrom awhile longer, if any other societies, South or West, desire her services. She remains at Kansas City during October; lectures in Cincinnati in November. Address her at these places. Please inform us of the incidents of your travels. Our readers take an interest in you, and desire to know what you see, say and do.

—Thomas Gies-Foster's lectures in Washington were a success. The Gazette says that he presents his subjects "with a power of thought, a reach of mind, and a beauty of language that can seldom be heard."

—Our sister, Mary L. Milington, of Juliet, in renewing her subscription to the JOURNAL, says: "I should hardly know how to get along without it now—its social every columns are like the genial face of a dear friend. Long may you live to keep the hungry, starving souls in mental food."

—J. Fleming, of Champaign, Ill., says that a test medium would do good in that place, and hopes that such may be induced to give them a call.

—The mean, contemptible, hollow, unchristian, monster like, puritanical, praying hypocrite of Detroit, who prevented a young girl from reforming who had erred once, have been rebuked by Robert Fausie, of Ellettsville, Indiana, who offers the girl a home, saying, as an inducement, that his wife "never scolds," and that he will treat her as one of the family.

—K. Graves, of Richmond, Ind., is in the field again, as a lecturer. He wants to hear at once from all parts of the West. He says, "I have already many unfiled calls from Ohio, Indiana, Iowa, Illinois, Kentucky, and Missouri. Having lungs that never tire, and a voice that never grows weak, I desire an arrangement by which I can speak once or twice a day during the whole winter season."

He will accept the appointment of State Missionary, to collect funds and lecture. Set him at work. Let us hear from your field of labor, Brother Graves.

—Dr. E. B. Wheelock is again in active labor. He has been suffering for some time from a severe attack of inflammation of the eye, but has now recovered, and proposes to march with the moving columns in the grand work. He has been speaking in Poweshiek County, Iowa, and has created a great deal of interest there. He proposes to go South through Missouri to Texas.

—A correspondent writing to the BANKER says that "there is in Boston a remarkable physical medium by the name of Frank Cummings, who is a present working as a mechanic, but whose powers, as shown, are beyond suspicion, though his seances are held in the dark. The manifestations occurring in his presence are similar to those witnessed at the seances of the Davenport Brothers, and others."

—Mrs. Lydia A. Farnall gave two discourses at Algonquin, Sunday, October 9th. On Sunday, the 16th, she lectures at McHenry. She will lecture evening, as the friends of the cause may desire. Keep her employed, friends.

—Mrs. Clara A. Field desires to make engagements for the fall and winter in Massachusetts. Societies desiring her services as a lecturer, will please address her at Portland, Me., in care of J. W. Mansfield, Esq., until further notice.

—It is said that the Jews in the City of New York are opening schools on Sunday to keep their children out of evil associations, and from being demoralized by a day hitherto to them one of purposeless leisure.

—Mrs. Fausie T. Young, trance speaker, will accept engagements for a few weeks to lecture evenings and Sunday in Maine, prior to her visit to the West. Address her care of Dr. E. E. Coburn, Stafford, N. H.

—Thank you, brother, for that copy of the National Democrat, published at Mineral Point, Wisconsin, containing an item in reference to a "Official Lohario." These items are essential when the orthodox allude to the immorality of Spiritualists.

—Dr. R. P. Fellow, who has been located at 705 Arch street, Philadelphia, having the list of mortals by the list of his spirit band, will soon take a tour Westward. We hope he may receive a cordial welcome.

—Miss Lottie Fowler, of whom we have frequently spoken, is still holding seances at Postville, New Haven, Connecticut. The Evening Register says: "At the best she is a strange girl, and after one has contributed what he can afford to foreign missions, and settled his conscience with the treasurer of the Orphan Asylum, if he has anything left, he can get two dollars' worth of cablestic lore, and be made to recall some of the strangest events of his life, by calling upon Miss Fowler at any hour between ten A. M., and ten P. M."

—Mrs. Horton, of Vermont, an able and eloquent advocate of our cause, gave us a fraternal call a few days ago.

—Get but the truth once uttered, and 'tis like A star new-born, that drops into its place, And, which, once circling in its placid round, Not all the tumult of the earth can shake.

—S. McElvaine sends five dollars on subscription, but fails to give his place of residence, hence we cannot place it to proper credit until we hear further from him. If our friends would be more careful when writing on business, it would save them the trouble of writing a second time.

—Dr. R. E. Roberts will heal the sick by animal magnetism and the Swedish Movement Cure, at the Revere House, Salt Lake City, for thirty days, commencing Oct. 1st, 1870.

—W. H. Hall spoke at Corvallis on Sunday last. He is an active laborer and is doing good. He soon goes to Europe, and we recommend him to our Eastern friends, as one of our most able advocates. His articles, on another page of our paper, will be read with special interest.

—Brother F. P. Parker writes to us that K. V. Wilson has been at Parkersburg, and that his lectures were enthusiastically received.

The executive Committee of the Illinois Industrial University have voted in favor of female students, in case their parents shall have provided them with suitable homes.

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way mediums paint likenesses, in the true order

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teries Revealed, the author treats of "How Mankind

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The Women Suffrage people are preparing to capture the Michigan Legislature. They are going to hold a convention during the legis-

The Postscript.

THE CHRISTIAN SYSTEM OF ATONE-
MENT.

A LECTURE, BY REV. D. W. HUNT, Delivered at Faneuil Hall, Boston, Mass., on Sunday Evening, Oct. 3rd, 1870.

Reported expressly for the JOURNAL.

"I am the good shepherd: the good shepherd giveth his life for the sheep."—John 10: 11.

I have chosen this text, because in all the gospels I can find no stronger one in favor of the popular idea of the vicarious atonement. I know that some of the epistles of Paul favor that idea; but this morning we found that Paul spoke on both sides of that subject. This may be accounted for in two ways.

1. By his intense zeal for proselyting; he tells us:—
"Unto the Jews I became as a Jew; to them that are under the law as under the law, that I might gain them that are under the law; to them that are without the law, as without the law."—1st Cor. 9: 20, 23.

Thus when Paul was with the Jews, he became a Jew, was Timothy circumcised (Acts 16: 3); purifies himself by four men who have a vow (Acts 21: 23); and, conforming to the customs of the Jews by having his head shorn (Acts 18: 18); but when he gets among his Gentile brethren, he is vehemently denounces all these customs (Gal. 3: 2; 5: 1-4), and finally he becomes a politician, and hits upon the plan of harmonizing Christianity and Judaism by substituting Jesus as the ultimatum of Jewish sacrifices, making one typical of the other. This course was condemned by the more radical brethren, whom Paul calls "false apostles" (2 Cor. 10: 13); and finally Paul comes out with the following justification:—
"For if the truth of God hath more abounded through my lie unto many, why yet am I also judged as a sinner?" (Rom. 3: 7).

Some of the brethren were very conscientious on this point, and would not compromise their views for the sake of popularity or position, and they regarded the Paul's course of interblending truth and error. Paul did not profess it was right to tell a falsehood only under certain circumstances, where the interests of theology were enhanced by so doing.

2. It is somewhat doubtful that Paul said all that is attributed to him. History tells us that Origen was the first to say that he wrote a great many marginal notes, and erased many obnoxious passages, and in time, his emendations became incorporated with the body of the text. Origen was great believer in the Pagan system of a vicarious atonement; and we are not sure that he did not embody his system of theology in his marginal notes, and was canonized by the Council of Nice, A. D. 325, and has been handed down to us as it came from his hand. In any event, we trust we shall be enabled to show that the doctrine of a vicarious atonement is unsound, unphilosophical, immoral and false.

We come then to inquire in what sense was Jesus the shepherd of the sheep? There were many shepherds. Peter was one. "At one time I hear Jesus asking him the question, 'Simon, son of Jonas, lovest thou me more than these?' He saith unto him, 'Yes, Lord; thou knowest I love thee.' He saith unto him, 'Feed my lambs.' John 21: 15, 16. Again, and again, he repeats the same question, and each time he answers, and he is admonished to feed his sheep, thus making Peter a shepherd, as was Jesus.

"Oh, no!" says one, "Jesus never was but one shepherd, and that was Jesus. He died for the sins of the world!"
I can't tell what the poor sheep ever did that they needed one to die for their sins. Dr. Adam Clarke, I believe, tells us that this passage should have been rendered: "The good shepherd hazards his life for the sheep;—that is, places himself between his sheep and danger, so that the adversary cannot reach the sheep until he has first removed the shepherd, which can only be done, if he is a faithful shepherd, by killing him."

It was thus that Jesus and Peter proved that they were good shepherds. They were both crucified, and one was as much a savior in accordance with the good he had done as the other.

The clergy have an accommodating mode of interpreting this shepherd idea. Frequently when I find my way into a neighborhood, they raise the cry of "wolf"; and they run off and hide behind their pulpit, and leave their sheep at the mercy of the wolf. They call themselves shepherds then.

Says Jesus:—
"But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them and scattereth the sheep." (John 10: 12).

Green says the hireling is certainly a "dumb dog that will not bark," till after the wolf is gone, when they become very brave. It proves that they care little for the sheep if they do not yield a good fleece and plenty of mutton.

The clergy of the 19th century are very much like Ezekiel's foxes. Said he:—
"O Israel, thy prophets are like the foxes (jackals) in the deserts. Ye have not gone up into the ramp, neither made up the hedge for the house of Israel to stand in the day of battle, in the day of the Lord." (Ezek. 13: 4, 5).

Jackals depend entirely on plunder for their support, but when the trapper comes around, they always sneak into their holes in the side of a hill. If the trapper sets a trap at the entrance of their den, they always find another mode of escape, and should the trapper set traps at all the avenues to his den, he remains in there, having laid up provisions enough to last him awhile. Need I say that Spiritualists and others have had some experience with the clergy of the 19th century. They are always denouncing us as wolves, and arrogating to themselves the title of shepherds, whilst they are ever ready to hide when the wolf comes too near the flock. Jesus says such are hirelings. So much for the text. We now pursue our investigations of the subject.

The idea of a vicarious atonement was not new at the introduction of Christianity. The world had many saviors, numbers of whom had the same historical characteristics as Jesus of Nazareth.
I have not time to give you in this discourse the considerable evidence upon this point. Suffice it to say, that I have examined and compared the Eneas, or Therapsites had the same characteristics as Jesus of Nazareth. We now have now before the time of the Christian Era. Of course I conclude one was copied from the other.

Three thousand years ago the Hindoo Eneas, who had many of the same characteristics as Jesus of Nazareth, was slain and was estimated to have been a savior. We might again apply to George Washington Lincoln.

1. He was born at the same time of year, Dec. 25, midnight.
2. There is scarcely any difference between the pronunciation of the name Yees Ouh-lan and Jesus Christ.
3. He was a savior of the people.
4. There is no difference between his mother, Mary, and Mary, the name of the mother of Jesus.
5. Both mothers were virgins.
6. One conceived by the Holy Ghost, and the other by a ray of light (Progress of Religions, Vol. 1, page 84); and what is the difference in the signification of the two words? The God body comes from heaven, the sun, and ghost signifies spirit, or emanation, so both mothers conceived by a ray of light.
7. Both washed the feet of their disciples, and
8. Both were taken to heaven after their death.

But I shan't on to tell you of Eucalypus, who was also a savior of mankind. I shall detain you by giving the peculiarities of this personage, but before I leave the subject, I wish to read you a poem, and I want you to tell me what it was written about:—

"Once as the aged infant the surveyed,
And gazed on the infant in his arms;
And thus the aged prophetic tale:
Hail! Great Physician of the world, all hail!
Hail! Mighty Infant, who in years to come
Shalt heal the nations and defraud the tomb.
Shalt be the growth, thy triumphs uncounted
Make kings and empires, and increase mankind.
Thy darts shall animate the dead,
And thou shalt lead the living to the land of life;
Then thou shalt die, but from the dark shade
Shalt the victorious and be twice a God."

"Why," says one, "That's one of Watt's Christian hymns." Not a bit of it. It's a poem written by David with reference to Eucalypus, long before the Christian Era.

Another one of the world's crucified saviors is found in the character and history of Prometheus, who also died for the sins of the world.

1. He was born of a virgin.
2. He died for the sins of the world.
3. He was raised again the third day.
4. He ascended into heaven, and was seated on the right hand of God.
5. Five hundred years before the Christian Era, the city of Athens, annually celebrated the life, sufferings and death of Prometheus in their theaters. He was nailed upon a cross upon Mt. Caucasus, and there, as he groined his life away, the people came to see and to hear him; they were actors in the play; that it was on account of their sins that he thus suffered, whilst near the foot of the cross, were the weeping mothers and Marys. Some the sky blackens, and the jarring thunder shake the white building. As he cries against his cruel fate, the voice of God is heard, and the Holy of Holies, where God is supposed to dwell, is rent asunder, and the implements of the sanctuary are revealed to the vulgar gaze of the public, who now are too much absorbed in the play to notice; but the curtain falls, and when it is next raised, the cross with the dead body of Prometheus on it, is revealed. A female is standing near the foot of it, and as she sings the following piece, which somehow has crept into the Christian hymns, a soldier pierces his side, and blood and water gush forth:—

"Lo, streaming from the fatal tree
His all atoning blood;
The life he gave to us to be—
Prometheus and a God!
We'll wait the sun in darkness hide
And shut his glories in;
When God, the great Prometheus died
For man, the creature's sin."

Dear friends, how came all this about? Was Prometheus copied from Christianity 600 years before he was born, or were these characteristics taken from the story of Prometheus, and applied to Jesus of Nazareth?

Another idea claimed to be peculiar to Christianity, was the cross. I am sorry that I have not time to speak upon this at length. I will only content myself by giving you a few extracts, and let the subject go.

"How it came to pass, that the Egyptians, Arabians and Indians, before Christ came among us, paid a remarkable veneration to the sign of the cross is to be unknown; but the fact itself is known.
And in Egypt it stood for the signification of eternal life."—Skellton's Ap. Common sense p. 45.

"The Christian reader may start when he beholds the sacred emblem of his faith used as a symbol of heathen devotion; but it is even so. It was engraved on their monuments, and even the erection of many of their temples was conducted on the same plan as the erection of the temples of Benares and Mathura are erected in the form of vast crosses of which each wing is equal in extent."—Oliv. Hist. Init. p. 43. Maur. Ind. Antiq. Vol. III. pp. 360, 377.

"The Spaniards conquerors were surprised beyond measure at beholding the cross, the symbol of their own worship, unaccountably adored in Mexico. It was sculptured on the walls of their temples."—Bar. Pop. of Amer.

"Another relic of the Mexicans filled the Spaniards with amazement, the forming of the cross with the right and left arms of certain mysterious words, distributing it to the people, who eating it in sorrow and humiliation, proclaimed that they were partaking of the blood of the Deity."—Ib.

So far as I have been enabled to judge, there is little difference between the religion of Pagans and Christians. They are not alike in every particular, but enough so to be brothers, and so much so that their own votaries can scarcely point out the difference.

"Very respectable natives," says the pious Sir Wm. Jones, "Have assured me that one or two missionaries have been absurd enough in their zeal for the conversion of the gentiles, to urge that the Hindoos were even now almost Christians, because their Brahmins, Vedans, and Mohans (Siv) were no other than the Christian Trinity, a sentiment in which we can only doubt whether folly, ignorance, or impious predominate."—[A. Res. Vol. I. p. 272.

In heaven's name, if the two systems are so much alike, why are we sending missionaries to convert the heathen? What will we convert them from, and what to? But my time is passing, and I am compelled to hasten on with my subject. I would that I could follow up this branch of my subject, but I must not. The world has always had its saviors to heap its guilt on, and it has ever given an excuse to crime, and paid a premium on sin. We now turn to consider this subject in the light of reason.

I will here take the opportunity to say that the subject of a "Vicarious Atonement" by a human sacrifice was an unknown fact until it was claimed that the Hebrew system of sacrifices was typical of a human sacrifice. If such was the case, we should at least expect some hint on the subject where these sacrifices were mentioned. But such a hint is nowhere to be found in the Old Testament. If we turn to Lev. 1: 3, 4; 2: 20, 21, 81, 82, 9: 7; Num. 15: 25—29; and Chron. 29: 23, 24, we find abundant references

to the statement, but never once to the existing systems of sacrifice, or to a type of an atonement to be made by the vicarious sufferings of a Jew man. For the period of 1,500 years, the Jew was accustomed to offer a sacrifice for the sins of the people, and never once, during all this time, had he a hint that he was only playing a sacrificial lamb, or a buck, or a goat, or a bull, instead of a human. He supposed that the Hebrew system was perfect, and was not aware, after he had gone through all this ceremony, that it was of no kind of use—that it was a huge joke played off on his credulity.

Indeed, the Old Testament contemplated no such idea, and no delusion was ever planned that was that. I have not time to show that, as a type, the atonement does not fit the sacrificial systems of the Jews at all. Suffice it to say it would be necessary, in case one was typical of the other, that Jews should have been slain upon the tenth day of the seventh month, the body should have been burnt on the fire, and the oil should have been carried without the city.—Num. 8: 7—11; Lev. 15: 29; 23: 27.

But allow me here to say that they were not expecting an atonement, but a deliverer. They expected a deliverer who should help them to break the shackles of servitude to other nations. In Is. 49: 14—16, is frequently referred to; but there is nothing in the passage to sustain the idea of a human sacrifice. A child was to be born during the time of the present siege; but Jesus was not born till more than a hundred years after, and hence could not have had reference to him. In Is. 60: 9, a personage is spoken of, who was expected to deliver them from political thralldom, but never is he mentioned as a sacrifice. Indeed, it is doubtful that this has reference to Jesus, as Jesus was emphatically a deliverer of the people, and was so spoken of in Is. 49: 28. Even the term "anointed" was used, which shows that he was emphatically the Christ, which means anointed.

We are told that Adam by transgression lost the right to life, and he inherited his delinquency, and therefore his posterity. Jesus should be able to redeem us from the passion we had by the fall. If this be the case, Jesus then should be a universal savior, for Jesus restores all that Adam had lost by disobedience. But we are told, in answer to this, that we are in our God's displeasure by our own disobedience, and we must pay the penalty of disobedience, unless our sins are atoned for. If that be the case, there will be a universal damnation, for we have twice forfeited the right to life; once in Adam's and once in our own crimes, and as Jesus has only died for one, we are all the subjects of a universal damnation!

It is strange in the system of atonement, as taught by the churches, is inextricably involved in a mystic, and we are gravely told that we should not investigate the subject. If Adam, by sinning, died a three-fold death,—temporal, spiritual and eternal,—as we are told he did, before we can expect to recover from that, we must need one to die for us. If that be the case, for the law will require a three-fold death as well in a substitute as in a criminal; and now, dear friends, look at the consequences: Jesus must come here and die, first, a spiritual death,—that is, become a sinner,—second a temporal death, and third, an eternal death, from which there is no redemption.

What a hopeless condition we are in, exposed to the awful torment of a never-ending eternity, so long as Jesus shall be paying the penalty—a universal damnation from which eternity is too short a space of time for Jesus to pay our penalties in, and from which we cannot hope to be extricated until the "utmost farthing" is paid.

We will next call your attention to the passage found in 2d Cor. 5: 18, 19. "And all things are of God, who hath both reconciled to us by Jesus Christ, and hath given to us the ministry of reconciliation."

"There," says one, you need not read any farther, and you need not be saved with the blood of Christ."

Yes, yes, I know; but then I read the passage wrong on purpose; because we have, somehow or other, derived the idea from our theological teachings that God has been angry with the world, and actually gone off to one corner of the upper world, and refused to be reconciled. And after all the flattery, petting and coaxing, his son hit upon the plan of killing himself to appease his wrath. Of all the toys of heaven, there was nothing could alter the caprice of his Almightyness except that.

Talk not of blasphemy while the Orthodox do this! Talk not of blasphemy while they have him reconciled to the world. It is necessary that this passage should read so, in order to bear out the accepted idea; but I will now read the passage as it is, that you may see the difference between the teachings of the Church and the facts of the case.

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation: To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."

Quite a difference, you see. Instead of God being reconciled to the world, the world must become reconciled to God. I will explain this soon.

"But," says one, "we are saved by the death of Jesus."

Well, I don't know about that. I will read a passage on that subject. Please turn to Romans 5: 10.

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

What saved by the life of Jesus? The church teaches exactly the contrary. Ignorance is the absence of knowledge, and as God is Truth, Wisdom and Love, the absence of these qualities renders us "far from God." Every advance step reconciles us to God, by bringing us nearer to him. Then, as now, people were afraid to learn.

The devil is always supposed to be lurking about the tree of knowledge of good and evil, and that God will feel himself deeply insulted if he is not worshipped by the creature better by being wiser, and learning right from wrong.

When Jesus came on the earth, teaching his philosophy and morals, the Pharisees thought he "had a devil," for no man could, in a normal condition, offer such wholesome instruction. But the more they learn, the more they become like God; and thus they become reconciled to God, but God is not reconciled to them. But though was intended on that subject when Jesus gave himself a martyr for the cause he advocated.

We needed a John Brown, and the death of your sons and brothers to start people to thinking on the slavery question; so we needed a Jesus to die in behalf of the truth he promulgated in order to start men out of the rut of their old theological mode of thinking. If it only thus that they may be reconciled to God, much more being reconciled, we shall be saved by his life,—that is, we shall be rewarded by following the pure pattern laid down in his life. Our lives are only efficacious as the precepts and examples shall have an effect on our neighbors.

I never knew that you belonged to the Church," I respond.
"Did you know old Squire A?" he asks, with a significant wink.
"Yes," I answer, "and a fine man he was. There was a riot in the village of F., where he had a store, and he offered to have some of the unruly mob, till old Squire A mounted a store-box, and immediately he had quiet restored. His very goodness gave him influence."

"Indeed!—that was so. But, as I was going to say, I killed him, and—"

Or here so arranged his belief
That even the rage, provided he gains
Both faith and grace, should stand the better chance,
As all his previous sins would but enhance

"His worth in heaven; at least we're often told
That our recent sins by acts of
There is more joy by near an hundred fold."

That's the virtuous souls of whom complaints
Had never reach'd the gods. This was a bribe—
A fine indictment for the sinning tribe.

I believe there is no form of religion in all the world, which offers such a premium on sin as the Christian. To illustrate: there is Constantine, a frightful example of Christian malice, who held his wife to death, beheaded his eldest son, Crispian, murdered two of his sister's husbands, his father-in-law and his own stepson. After committing this six-fold murder, he found there was nothing more enough in paganism to blot out these crimes. The pagan priest informed him that a historical fact could never be removed, and he was forced to the Christian priests, who said that he could not act so wicked or malicious but the offense could be blotted out, or covered up with the blood of Christ. This was the very religion of his choice. He wanted a system of religion upon whose back stock he could draw for his numerous crimes, and he found it in Christianity, furnishing his own morals suited his royal palace, but little better than it does the modern churchman. So the Church, with one touch of the blood of Jesus, forever blotted out the grease-spots of his character, and forever removed the historical fact that the bloody butcher Constantine ever committed any crime, and he was forever purified, and he was forever and adroitly strapped all his sins upon the broad back of his very essential prerogative—the devil. Here, friends, is one of your Orthodox Christians, without whom you would have had no Christianity, and he carries out the legitimate result of the atonement doctrine.

Even but, than whom none have been more faithful in manufacturing evidences for Christianity, says,—"I am annoyed when I contemplate such singular goodness and piety," (and well he might be). "Moreover, when I look up to heaven, and behold his blessed soul living in God's presence, and there invested with a blessed and unending wreath of immortality,—as I sit here, I am oppressed with silent awe, and my weak mind is dumb, resigning his claims to Almighty God, who alone can give to Constantine the praise he merits."

Great heavens! and is heaven to be filled with murderers, horse thieves and villains? If so, I beg of Almighty God to let me have any kind of a plan in the other world, anywhere, only can afford to live, even in heaven, with such comrades.
But now that Constantine has become a Christian, he finds not only a license to butcher, but an actual premium paid for murder; and if, as we are told, the greatest sinner makes the best soldier, then Constantine would be a general, and would have many soldiers in the blood of which he has been guilty being "washed out by the blood of Jesus."

We next find him in a council, and his zeal manifested in propagating Christianity by the sword (and without the sword we should not have had Christianity, and he would be an exhorter, and we hear him exhorting the venerable bishops as follows:—

"Having, by God's assistance, gotten the victory over mine enemies, I entreat you, therefore, beloved ministers of God, and servants of our Lord and Savior Jesus Christ, to go forth and preach the Gospel of Christ to all men, both God and man."—Emph. Vita Const. lib. I. c. 6, fol. p. 227.

"So it is very necessary that you should please me at any rate, and as I hold a mortgage on the eternal Son of the Almighty, I will either bring him to my terms, or hold all heaven in contribution."

How selfishly insulting a little pseudo Christianity makes some people. In order to give you a correct idea of this doctrine, I must make two more illustrations.

I have a little girl just rising to the years of accountability. The only sin she has committed is that of not securing an interest in the "blood of Jesus," by uniting with the Church. During next summer, sometime, she sickens and dies, and in a short time I am ushered into the "land of souls," but my case is different from hers. I know of a spiritual bankrupt, and I never had any more to do with him, and did not wish such a man to be permitted to encumber my conscience, I have managed to get a rogue's ticket, which will carry me safe to an upper ten heaven. Ah, that was a sharp trick I did! I am now able to show I am as good as any man that ever lived, although I have not a good thing in my life, and I am a curse to all the poor in my neighborhood. But I "have an interest in the blood of Jesus," and if I slice the last half-dime from their poor little bare-footed orphan in the morning, in the name of Jesus I can get forgiveness, and next Sunday I will put on a long face, and get some poor, ragged, and shivering creature to put on only two remaining pence he has into the missionary box, for the building of floating palaces for the clergy to sit around in.

Having been thus sharp, I find my way into heaven, for the Almighty cannot comprehend all the sharp practices that are played off in the name of religion. He thinks it is right, since it is done in the name of religion, at any rate, he must for a seat at next the throne, as possible; and having taken my seat, I commence playing on my golden harp, and singing. But although I like the exercises very much, I begin to get tired of them by the end of a thousand years. I say to myself:—

"Well, here I've been sitting on this seat, and playing on this golden harp for a thousand years, without any other interlude, only now and then to stop playing, till I could tell the Almighty what a good fellow he is, and flatter his vanity a little. This harp was a rare instrument when I got it, but I have been playing on it so constantly,—so long, and so often,—that I believe I shall feel relief by going on to batiments of heaven itself."

I may see some friends there. I see neighbors that have gone there—bless the Lord! And as I stand there, I hear a voice exclaim: "their damnation is just!"

I turn around, and who should I meet but the very dread of the neighborhood I had left, Mr. B.

"Why, B. I exclaim, 'how did you get here?'
"Through the blood of Jesus—glory to God for salvation!" he answers.

"I never knew that you belonged to the Church," I respond.
"Did you know old Squire A?" he asks, with a significant wink.

"Yes," I answer, "and a fine man he was. There was a riot in the village of F., where he had a store, and he offered to have some of the unruly mob, till old Squire A mounted a store-box, and immediately he had quiet restored. His very goodness gave him influence."

preach, and he had told us the moral man out of the church was the worst man that could be, because, I suppose that he proved to the world that a man can be moral without belonging to the church. That discourse proved to me, sir, that the church ought to monopolize all the morals in the world, and the man who would live moral outside of the church, was really robbing it of that which peculiarly belonged to it, as I felt that after all I was denounced as such a wicked man; I was not so much the enemy of God as the moral sinner.

"I went that night, and with one sure strike I plunged the dagger in his breast, and got what little plunder I could; but the next morning it was soon found out, and as I was the worst man in the community, everybody suspected me, and finally, I dropped a word that betrayed me."

"You can infer the rest. I was tried and sentenced to be hung, but now works visited me, and told me it was useless for me to expect a reprieve of the Governor, and if he should reprieve me, the outraged community would hang me ere I should pass the cell door; that I had better look to the interest of my soul. He then told me about the all cleansing blood of Jesus, and that if my sins were forgiven, I could go to heaven, as pure as the purest angel. Of course, I accepted it, and as a result, I am safe. Had I not committed that murder, I should have been in a hurry, then I called it to this place by virtue of my crimes. Glory to God for the plan of salvation!"

But suddenly, as we are talking, Squire A. bids up from the depths of the boot-miss pit, and points his finger at Mr. B. and says:—
"Ah, sir, had it not been for you, I should have had an opportunity of standing in your place. But you deprived me of that opportunity and sent me to hell. But so; I had rather be in hell with a clear conscience than to enjoy a heaven which I never earned. Mr. Hull, there's your little girl!"

I look, and Great God! I do see my little girl rise to the top of the live-side hill, and as she looks up and her eye meets mine, she raises her little hand, dripping with the white-hot fumes of hell, she cries in that same pitiable tone I last heard rise from her fever-parched lips, on earth:—
"O my pa! just give me one little drink of water!"

Can I say in heaven—I who have atoned every day I lived more than my child did in all her life? No, sir; if I could, ameliorate her suffering, I will leap over the barrier between the two countries, and if my child suffers eternally, it shall be with the consciousness that her father commiserates her sufferings.

Tell you, friends, if you thus enjoy that which your children are deprived of, without atoning out hell with your tears, it is because every noble quality has left your soul; and if heaven is to be filled with such demons, I ask to be excused from their company. Talk about blasphemy! Who ever heard of worse blasphemy against the God of the universe than this idea of a Vicarious Atonement!

Young friends, one word before closing. You are just starting in life; but oh, do not suffer the clever to make you that you have no responsibility. I tell you there is a tribulation in your own hearts, before whom you shall be tried for every act of your lives; and though you had an interest in the blood of a thousand saviors, you cannot escape the penalties of your own crimes. You may run away from earthly restraints, or possibly escape the "Judgment Day," but until you can run away from your consciences, you need not expect to escape a trial before the Judge who reigns within.

You look back upon your past life, and memory brings you to trial for some foolish, and you say:—"I wish it had not been done." Why? Because you somehow, and that it was wrong. You condemn yourself, and no one can convince you that it has been removed by the "blood of Jesus." And every time that memory shall call up your evil deeds in the untold ages of the future, your conscience shall decide against your soul. Thus every sin must atone as eternal punishment, simply because that it was wrong. You condemn yourself, and no one can convince you that it has been removed by the "blood of Jesus." And every time that memory shall call up your evil deeds in the untold ages of the future, your conscience shall decide against your soul. Thus every sin must atone as eternal punishment, simply because that it was wrong.

Do you want to go to heaven? Then live so as to enjoy heaven; possess a "conscience void of offence toward God." If you live in heaven, you will die in heaven, and you will wake up in heaven on the "Judgment Day." I will make all the heaven to-day that I expect to enjoy to-night, and if I continue so to every day, I shall always be in heaven.

May the loved friends on the other side help you to so live that you will not have to go to heaven upon the merits of another.

A SAD ALTERNATIVE.

In one of the border fens of the Scottish lairds, during the reign of James VI., a young gentleman had the misfortune to be taken prisoner by his hereditary enemy. He was brought into the castle, when the lady of his conqueror inquired of her husband what he intended to do with his captive. "Hang him, dame," said the laird, "as a robber." His lady, who was more considerate, though less humane, advised him to compel the prisoner to marry their youngest daughter, "with the matthe (large) mouth, without any tocher (i. e., without any portion)." The laird consented, as the daughter was bound with so unpropitious an exterior that there was not the least chance of her finding a husband under any other circumstances; and, in fact, when the alternative of such a marriage or death by the gallows was proposed to the prisoner, he was for some time disposed to choose the latter. But when he was strongly to exclaim, in the words of the old song:—
"Oh, no," said he, "I'd rather give
Than to be tied to a woman's crib;
Drive on the cart, bold fellow."

He yielded, at last, to the instinct of self-preservation, and married the daughter of his conqueror; and it is said that she proved to be an excellent and affectionate wife, though the unusual size of the mouth, for which she was distinguished, was supposed to be discernable in her descendants through several generations.

MR. HOME AND THE EMPEROR.

The following evidence given by Mr. Home before the Dialectical Society is of interest:—
"He had seen a pencil letter by a spirit hand write on paper in the presence of the Emperor Napoleon. The took place in a large room, the Palace Louis. Queen Victoria was present. The hand, after writing, went to the Emperor, who kissed it; it then went to the Empress; she withdrew from the touch, and the hand followed her. The Emperor said: 'Do not be frightened, kiss it.' She then kissed it, and shortly afterwards the Emperor said: 'The writing was an autograph of the Emperor Napoleon I. The Emperor of Russia had also received a spirit hand, which afterwards seemed to melt away into air.' The Emperor Napoleon has been at a great many of Mr. Home's sittings, and he never should have come here. I'll tell you how it was. I saw that Squire A had secured a little money, and was waiting it upon the poor of his neighborhood, and I thought I might as well have it. The day previous, I had been to hear Brother Noworks

